

**WORLD RELIGIONS
AND THE
ENVIRONMENT**

World Religions And The Environment

Edited by

Professor O P Dwivedi

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PREFACE

The Brundtland Commission, reporting in 1987 noted at the very beginning of their task that a look across cultural economic and historical barriers became essential and a need was felt to appreciate different views and perspectives in order to build a common analysis and to communicate across the divides of cultures religions and regions The Commission, after identifying sources of environmental stresses and interlocking crises recommended endeavors for managing the commons and for making efforts to peace security and sustainable development with necessary institutional and legal changes. For such endeavors the Commission acknowledged that our cultural and spiritual heritages can reinforce our economic interests and survival imperatives ¹ An understanding of such cultural and spiritual heritages pertaining to our environment is the focus of this book.

World religions included in this book are Christianity Islam Zoroastrianism Hinduism, Buddhism Jainism and Sikhism (Due to shortage of time we were unable to get an essay dealing with Judaism and some other oriental religions it is hoped that the next edition of this book will rectify this gap) Through this book of essays we are trying to understand how a person living in a different cultural milieu thinks about his environment particularly how his attitude to nature has been shaped by his religion's view of the cosmos its creation (the way it came into being) the inanimate world (the elements which shape the universe) the animate world of flora and fauna the plant kingdom, and his relation to the external world Such an exposition we believe is a necessary part of a response of those who feel that religions are as

1 The World Commission Environment and Development, Our Common Future, New York. Oxford University Press 1987 p 1

much to blame for the environmental crisis as is science and technology. We need to know how (the ancient religions and traditions which established) man's harmony with nature was replaced by an uncaring attitude towards it. What are the features of world religions which strengthen man's respect for God's creation, and how have these features become subsumed in the prevailing and seemingly uncompromising treatment of the natural environment and its resources? And what are the implications for future of humanity due to the absence of religious values in the teaching and education programs related to environmental protection? Our view is that any religion to be meaningful in the techno-nuclear age must address the eternal truth of man's place in the universe and the possibility of a creative re-interpretation of religious precepts and conventions. Without fusion of these two factors in a synthesis of technology and spirituality, humanity will continue to face the confusion created by science and technology which pledges heaven on earth, and religion which promises heaven after death. In this book, various authors have given their individual interpretation of the theology of ecology. Of course, these interpretations and views are purely personal and do not purport to be authoritative in any manner.

An explanation to the reader is in order at the outset. The breadth of our subject may lead to the expectation of a detailed analysis of the world religions included in this book. Contributors' interpretations and discussions, however, are tailored and summarized to fit the purpose of our central theme, that is, the environmental crisis and world religions. This volume provides a survey of those sources in scriptures which specifically relate to the environment. We regret any omissions or distortions, some of which are inevitable in this kind of scholarly work. Since authors do not claim to have examined all authoritative interpretations and philosophical or theological views on their respective religions, the analysis presented may touch the sensitivity of those whose interpretations of the same texts may be different from this.

Interest in the topic originated with the constant queries of undergraduate students at the University of Guelph, Canada, who took a course on environmental policy and management from Professor O. P. Dwivedi. During discussions of the religious roots of the ecological crisis, students wondered how such a crisis could arise in countries like India, Nepal, Sri Lanka, and Japan, where

the dominant Hindu or Buddhist religious culture does not encourage humanity to exploit nature. In answer to such queries the first attempt was in the form of a book *Environmental Crisis and Hindu Religion* co-authored by O.P. Dwivedi and B.N. Tiwari (published by the Gitanjali Publishing House New Delhi 1987). However, the need to bring together views emanating from various religions on the environment was felt. Thus comes forth this volume.

The book consists of nine essays. The lead essay is by Alastair Taylor and Duncan Taylor (father and son) on world religions, science and technology and the environmental crisis. The essay provides an overview of the global history of major religious world views indicating their chronological appearance and emergence of outstanding religious traditions. This chapter also sets forth a number of key concepts or views that follow from the contents of this essay in one way or another onto succeeding essays although not necessarily in any explicit manner. These concepts (as traced by Veerara) in Christianity and the Environment, Rafiq and Ajmal in Islam and the Environment, Mistry in Ecology—A Zoroastrian Experience, Dwivedi and Tiwari in 'Environmental Protection in Hindu Religion', Tripathi and Bhante in 'Buddhism and the Environment', Amar in Jainism and Environmental Harmony, and Jolly in Sikhism and the Environment, focus on the relationship between a specific religion and the contemporary environmental crisis. In the concluding chapter, the editor retraces although in a summary manner and highlights certain key concepts inherent in various religions with respect to the environment and suggests for an universal approach to environmental protection by agreeing on a universal environmental ethic which draws on world religions and cultures. Because the traditional expansionist world view which has dominated the Twentieth Century and which has led to the present crisis arising due to an ever accelerating plundering of our planet's resources will have to be controlled if we do not wish to further endanger the common future of humanity. This calls for (a) the re-integration of humanity with nature, (b) recognition of nature's intrinsic value and the existence of man only as an integral part of the natural order, and (c) the acceptance of a new ethical order for environmental protection where world religions can play an important role in creating a born-again human psyche which respects nature.

As a special feature, we have added two appendices (a) the Assisi Declarations and (b) verses in the original texts with transliterations and translations. The Assisi declarations are added as an example of inter faith movement for environmental protection a unique phenomenon which is worthy of emulation by those who suffer from many of the world current religious conflicts. We have also included verses in original texts from some religions where translations used by the authors may be subject to various interpretations by readers and theologians alike. As stated earlier interpretations of scriptural writings are based on personal views of the individual authors and do not necessarily purport to be authoritative.

The editor is grateful to all the contributors who prepared essays for this volume and made necessary changes in the text. Readers may detect an unevenness in the size of various essays which is not attributed to the depth and breadth of any particular religion but mostly to the lack of secondary sources and other published material. The essay on Christianity is case in point. It is hoped that other publications which may follow this volume could provide the appropriate balance.

The editor wishes to acknowledge the untiring and valuable help by B N Tiwari whose assistance was crucial in preparation of some essays. A special debt is due to R C Dwivedi IAS who provided financial assistance for the research required to prepare some of the essays. Sincere thanks are due to Dr Karan Singh, Dr T N Khoshoo and Mr Martin Palmer for encouragement and spiritual fellowship and to the secretarial staff at the University of Guelph: Lorraine Black, Maureen Clelland, Susan Sommerauer and Susan Barth.

O.P. Dwivedi
University of Guelph
Guelph, Ontario
Canada

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1

WORLD RELIGIONS, SCIENCE AND TECHNOLOGY, AND THE ENVIRONMENTAL CRISIS

Alastair M Taylor and Duncan M Taylor

INTRODUCTION

As we know a prism refracts a beam of white light into a rainbow of colours. And as Newton demonstrated by passing the refracted rays through a second prism inverted to have the opposite effect of the first the resulting beam appears as pure white again. This physical phenomenon serves as an appropriate metaphor for our thesis. The evolution of human history refracts into a spectrum of world views and religions each with its attendant system of values and attesting to the uniqueness of a given society. And from a planetary perspective all are required to enable us to re-attain an understanding of the one primal source—the White light—that has infused them and which is ultimately responsible for all states of consciousness and value systems on this earth.

As befitting the initial chapter in this book we shall look at the twin subjects of major religions and the environmental order within a global and historical perspective. In doing so we endeavour to provide an overview of where and when these major world views—including the Western scientific world view—emerged and have impacted on humankind's perceived relationship with its planetary environment.

Of particular concern to the authors is the role of 'values' and 'ethics' in the formulation and maintenance of religious and secular world views. A "value" is "an abstract generalized principle of behaviour to which the members of a group feel a strong, emotionally toned, positive commitment, and which provides a standard for judging specific acts and goals." Hence values—such as justice, freedom, love—"provide essential organizing principles for

the integration of individual and group goals."¹ Related to "values" is "ethics" which can be defined as the "principles of conduct governing an individual or a group. In this chapter, we shall seek to demonstrate that (1) the cognitive and normative (is/ought) are essential and constant components of all societies and forms of human behaviour (2) we are currently in the midst of a new and historically major cognitive and normative transformation affecting the planet's societies and environment and (3) it is possible—and socially important—to depict the character of this emerging world view and its appropriate ethical norms

We shall proceed in terms of three historical and fundamental stages in the Homo/nature nexus

- I Reverence for Nature
- II Subjugation of Nature
- III Reintegration with Nature

I

REVERENCE FOR NATURE

At the conclusion of the pipe ceremony among the Lakota the participants all exclaim 'We are all related. Acknowledged here is not only the relatedness of the immediate participating group. There is also an affirmation of the mysterious interrelatedness of all that is. The rites of the pipe make specific mention of the fact that each of the indefinite number of grains of tobacco placed in the bowl of the pipe represents ritually or really *is* some specific form or possibility of creation. The act of smoking then is a rite of communion. Through the agency of man's breath the apparent multiplicity and separateness of phenomena (the tobacco) is absorbed within an ultimate unity (the fire).'²

This sense of interrelatedness among members of a human community and between humans and the natural world, has constituted *the* norm of perception and behaviour for almost all of the planetary existence of our species (which amounts to upwards of four million years). For more than 99 per cent of this period,

our ancestors lived at the food gathering level of environmental control, followed some 10,000 years ago by a quantum shift to food-producing (with the domestication of various plants and animals) But both at the Paleolithic and Neolithic stages, human-kind possessed a world-view—a perception of reality—markedly different from that of a modern person and which has been described as *mythic* thinking Thus, whereas scientific thought approaches nature in terms of things being determined by general laws, the mythic approach views the world in dramatic terms "a world of actions of forces, of conflicting powers Mythical perception is always impregnated with these emotional qualities Here we cannot speak of things as a dead or indifferent stuff" ³

Thus where scientific thought generalizes on the basis of data that can be quantitatively verified mythic thought is subjective immediate and personal In effect stone-age man attached importance to both his physical and psychical states and entertained no dualism between matter and spirit This does not mean that he was devoid of a sense of individuality—but it was a sense that existed in an intimate environmental context a continuous inter relatedness and interaction with everything with which he came in contact In short he had what has been described as a "participatory consciousness" It enabled him in turn to engage in abstract thinking Primitive (in the sense of 'primus meaning first') peoples possess a wealth of zoological and botanical knowledge that extends far beyond the realm of economic necessity—knowledge acquired to satisfy intellectual curiosity and provide a meaningful view of reality Careful observation and experimentation were required by Neolithic peoples for example in connection with the cultivation of plants and domestication of animals—processes that could yield profitable returns to the experimenters only after many generations Hence to primitive man and modern scientist alike "the universe is an object of thought at least as much as it is a means of satisfying needs." ⁴

The mythic tradition was not a rudimentary form of later societal traditions, but was complete in itself independent and fully articulated Mythic thought is geared to the present tense in the sense that reality is something conceived to be existing or occurring now, rather than having occurred yesterday or at the beginning of the world. Therefore reality can always be tapped Hence while at one level of this reality man is not a tree the two embody

alike a life-force which can be expressed as a single value: "It is." *Mythos* enables men and women to identify themselves with all aspects of the phenomenal world

Within such a perspective "cause" and "effect" are two ways of regarding a single action. Rites and symbols are vital embodiments of those things which they signify or evoke, and are designed to tap the universal reservoir of power which enables the desired action to occur. *Mythos* represents an organic world order that is not temporally progressing,⁵ but is ever-repeating. Thus among Neolithic peoples the rites relate to the annual recurrence of the growing and harvesting seasons while the women beget life from generation to generation—even as the Earth Mother is worshipped as a universal womb-tomb-tomb generatrix—so that the supreme purpose and value of human life is to adhere to an order that maintains its telluric or earth-oriented balance.

It was this world view which the North American native people shared. While upwards of two thousand distinct Amerind cultures existed prior to the advent of the Europeans,⁵ conceptual invariances ran through otherwise separate groups.⁶ Living within an organic framework they did not fragment experience into mutually exclusive dichotomies but tended to stress modes of interrelatedness across categories of meaning, never losing sight of an ultimate wholeness. To achieve relatedness to the whole—to all manifestation of the Great Spirit—be they rocks, trees, animals or people—was regarded as indispensable for both personal and group well-being. Thus for the Oglala Sioux, relatedness was good in itself; relatedness ultimately to all and man must be a worthy relative.⁷

Obviously one must not fall into the fallacy of romanticizing either the American Indians' fidelity to the world-view of organicism or their actual behaviour toward one another and to their physical environment. Certainly, examples abound of wastage—buffaloes rotting in the plains and beaver all but trapped out during the fur trade. But as one scholar reminds us, to adopt this kind of criticism is akin to pointing to examples of murder and war in European history and concluding that Europeans were devoid of a humanitarian ethic of any sort. Ethics do not describe how people actually behave, but prescribe how they ought to behave. The point is, American Indian cultures provided their members with an environmental ethical ideal, however much it

may have been from time to time or from person to person avoided ignored, (and) violated "8

From an historical perspective, we have been speaking of the world view associated with "simple" societal systems those engaged in food-gathering or the earliest forms of food-producing and pastoralism (and which continued to exist in much of the New World until the advent of European dominance) However when Neolithic plant and animal domestication was transplanted to the rich bottom lands of such river systems as the Nile Tigris-Euphrates Indus and Ganges, and Huang-ho and Yangtze still another quantum leap occurred in societal organization and environmental control This transplantation resulted in a hundred fold increase in foodstuffs an exponential increase in population the rise of towns complexification of economic and administrative structures and the emergence of political states embracing the river systems and their adjacent lands

This societal quantum shift was accompanied by a 180-degree shift of orientation from a telluric to a celestial orientation Whereas in *Mythos* the world view is suffused with the female principle—as evidenced by the concept of an Earth mother (*Magna mater*)—in *Theos* (the theocratic paradigm) we find the primacy of the male principle in the creation myths wherein the cosmos is viewed as a divine state an organic polity possessing the sovereignty and power to maintain cosmic order justice and harmony Each of these archaic civilizations (both in the Old World and much later, in Middle America and the Andes) developed its own paradigm with unique features But they shared a conceptual invariant: religion comprised the central societal force Their celestial pantheons were inhabited by sky gods and this concept of godship found its earthly counterpart in kingship In some of these societies, the ruler himself was considered divine in others, he represented a deity But in all cases the human polity could not be considered by itself Rather human life was regarded as part of a widely spreading network of connections which reached beyond man-made communities into the hidden was regarded as part of a widely spreading network of connections which reached beyond man-made communities into the hidden depths of nature itself "The purely secular—in so far as it could be granted to exist at all—was the purely trivial. Whatever was significant was embedded in the life of the cosmos and it was precisely the king's

function to maintain the harmony of that integration."⁹ In effect, the state was an earthly extension of the cosmic state which alone was truly sovereign

In such a societal environment, we can expect to find a strong emphasis upon "right order"—the Egyptian concept of *maat* which the pharaoh was obligated to maintain. Both nature and society were ruled by *maat* which stood for "right, truth, justice, cosmic order."¹⁰ In ancient Mesopotamia, too, the gods had decreed justice as the order of society and the ruler was expected to be just and to prosecute injustice wherever it occurred.

The Upanishads, composed in India in the first millennium B C express the Vedantic world-view that the Supreme Reality is the vast undivided whole *Brahman* or being, and every manifestation of matter and energy is a part of *Brahman*. The identity of the part with the whole of the self or *Atman* with *Brahman* is expressed by *Dharma* "the principle of primordial transcendent all pervasive and all binding harmony holding its sway over both cosmos and human existence."¹¹ More specifically *Rita* is that dimension of *Dharma* which stands primarily for cosmic order, rightness and oughtness and is cognate to *logos* or reason while *Dharma* represents goodness and duty. Throughout the centuries these dual natural and moral concepts have been stressed in Indian thought so that the principles of oughtness and goodness are combined in the teachings for example of the *Bhagavad Gita*. "The *Gita* emphasizes that the essence of *Dharma* leading to the metaphysical Real embodies the cultivation of non-violence, friendliness and compassion to all being, even mindedness, purity, contentment and unswerving dedication to the Real Self, God or *Brahman*."¹² Thus the Vedantic philosophy fuses ontology with ethics and identifies the self with *Brahman* which it formulates as the supreme goal of life. For Buddhism in turn, the source of all things was again the One and All. Thus Mathayana ethics set forth the ideal of universal compassion with universal nirvana and the moral imperative of solicitude for all forms of life together with love, altruism and service to one's fellow creatures.

In China as in other ancient civilizations, we again encounter a concern for order on an all-encompassing scale. Key terms are *li jen* and *tao*. To Confucius for example the cultivation of virtue depended upon *li* or propriety which governed all relationships and proper conduct. Society would be stable if only each person

would play his assigned role. Let the ruler be a ruler and the subject a subject, let the father be a father and the son a son. Government was primarily a question of ethical behaviour. Through the education and discipline of *li* one attains security, confidence and rightness." Another basic concept was *jen*. Sometimes translated as "goodness" or "benevolence" it is the supreme excellence in man or perfect virtue. In the Chinese tradition an individual's growth means the realization that one's nature forms a unity with heaven and earth. This interrelatedness morally obligates the individual towards growth or self-cultivation, but such a process must always be viewed within a holistic perspective. Thus inherent within the Chinese ideogram for *jen* signifying human-heartedness is the concept of man in relation. It is in this context that man's humanity is manifested in his experience of the inseparability of his own being from other human beings and nature. Hence for self-development to occur man is obligated to carry out social responsibilities and to form one body with all manifestations of life.¹³ In Confucianism *tao* often translated as road or way represented a moral law—the only true way of conduct. However for the Taoists it stood for the fundamental scheme of nature beyond good and evil, order and chaos to which mankind should conform. Human beings could live in harmony with nature only if they turned their attention inward and experienced oneness between themselves and the universe.

In concluding this section we would emphasize that although a profound paradigmatic shift took place in the evolution of our ancestors from the stone-age level of societal organization and environmental control to the creation of farflung civilizations in both the Old and New Worlds—a shift from earth oriented to sky centred world views—a reverence for nature (what has been described as the "enchantment of nature") continued to permeate the beliefs and values of societies and individuals alike. The distinguished archeologist and scholar of the ancient Near East, Henri Frankfort, points out that in those societies the life of man and the function of the state are for mythopoetic thought embedded in nature and the natural processes are affected by the acts of man no less than man's life depends on his harmonious integration with nature. The experiencing of this unity with the utmost intensity was the greatest good ancient oriental religion could bestow.

Thus in Egypt and Mesopotamia the divine was comprehended

as immanent the gods were in nature. The Egyptians saw in the sun all that a man may know of the Creator; the Mesopotamians viewed the sun as the god Shamash, the guarantor of justice. Although it is at this stage in human history that cities first emerged, urban life in no way diminished man's awareness of his essential involvement in nature. Frankfort shows that the differences between the Egyptian and Mesopotamian manners of viewing the world were far reaching (and we would add that profound differences likewise existed among other archaic civilizations both in Asia and in the New World). Yet the two people agreed in the fundamental assumptions that the individual is part of society, that society is embedded in nature, and that nature is but the manifestation of the divine.¹⁴

II SUBJUGATION OF NATURE

The phrase *die Entzauberung der Welt* (Disenchantment of the World) is Weber's. Schiller a century earlier had an equally telling expression for it: *die Entgotterung der Natur*, the disgodding of nature. The history of the West according to both the sociologist and the poet is the propressive removal of mind or spirit from phenomenal appearances.

The hallmark of modern consciousness is that it recognizes no element of the mind in the so-called inert objects that surround us. The whole materialist position, in fact, assumes the existence of a world out there independent of human thought, which is in here.

One thing that is certain about the history of Western consciousness is that the world has been progressively disenchanted or disgodded.¹⁵

While the riverine civilizations of the Old World were dominating, and during their apogee transforming the cultural landscape, the second millennium B.C. witnessed the movement of various peoples who migrated into what are now India and Iran or pushed westward into the Mediterranean area and Europe. Possessors of an iron technology, these Indo-European speaking peo-

ples interbred in the West with the Neolithic indigenes whom they encountered, settled along the littoral of the Mediterranean Sea and eventually spread throughout Europe where they evolved new cultural loci (as evidenced by various major branches of the Indo-European family of languages. the Graeco-Italic Celtic Germanic, and Slavic) These emergent societies derived various techniques from the older riverine civilizations but a mixture of environmental and self-generated responses resulted in new societal structures and value systems which expressed and it turn supported a new model of Western man's relationship to his world

Whereas the riverine societies were primarily one-dimensional in their environmental control (the given river system and its adjacent lands) the Indo-European peoples spread across seas and lands in two dimensions In time they had created city states in the Mediterranean region then in Roman times an empire that included trans-Alpine Europe, while in the millennia following the era of classical societies, two-dimensional environmental control was extended to oceanic and finally continental environments This imposing Western world-order was erected upon conceptual foundations largely Hellenic in origin

The evolution of Greek thought has been analyzed by one scholar in terms of four stages¹⁶ The Heroic Mind is the stage of Homer and the epics in a world made bright by sensory perceptions in which men are portrayed at hand grips with destiny struggling to win a noble prize This is the stage of myth-making and fantasy with no clearcut boundary separating the worlds of gods and brave but mortal men The Visionary Mind is associated with the firm establishment of city-states and reflects a more complex kind of society and outlook Ordering thought plays a stronger part but the mind thinks not through the analysis of ideas so much as through ideas interfused with the full play of the senses. This outlook speaks chiefly through poetry and drama rather than philosophy and science After the Persian Wars Athens was transformed into a powerful metropolis accompanied by new social attitudes and ways of thought the stage described as the Theoretical Mind. Typical of this new analytical cast of thinking was the historian Thucydides The final stage, the Rational Mind is encountered in the fourth century B.C. with Plato and Aristotle It marks the triumph of concepts of rational order The consequences of this view are virtually limitless It enthrones order at

the centre of things and makes the mind's task one of discerning it by dialectic with entire confidence that what the mind perceives will not contradict but further clarify the regnant scheme¹⁷

It is this fourth stage, the Rational Mind, that becomes the dominant agent in articulating the Greek world view. To further our understanding of this paradigm we can single out three terms: *logos*, *arete* and *metron*. A famous scholar has pointed out that *logos* the "most characteristic word in the Greek language" is traditionally translated as "word" but it also represented the Greeks' instrument for finding out what is true and just. It lies at the heart of philosophy, science, religion. Everything in the world has a *Logos*; it says something, means something; God himself is saying something.¹⁸ To reach truth or justice we must engage in dialogue. Similarly, as Aristotle says, the state (*polis*) exists that men may "live well" and attain the good life. And this is made possible by *logos*, by thinking and discussing issues with one's fellows.

Man is not only a reasoning creature—like everything else—he is endowed with his own special worth or virtue: *arete*. Humanity's nature finds fulfillment in certain ends (or *telos*) but to do so it must develop its *arete* or inborn capacities as far as possible. Hence we can see in the marriage of *logos* and *arete* of human reason and human worth for the individual, the conceptual foundation for political democracy and participatory government. The third term, *metron*, means "measure." Protagoras had described Man as the Measure: the microcosm for measuring the macrocosm. For the Greeks, *metron* was essential to measure and comprehend the world of the senses. When *logos* and *metron* are combined we obtain a basic key to Greek and subsequent Western thinking. Reason should apply itself to a cosmos that is largely measurable; hence the emphasis upon quantification and the scientific method we know today. Whereas the Eastern approach to the nature of reality has been described as *philousia* (the study of essential Being) which defies categorization and measurement in phenomenal terms, the Greeks involved themselves in *philosophia* with its emphasis upon factual knowledge of the world of the senses.

Mounting evidence suggests that during the fourth stage in the evolution of Greek thought there occurred a fundamental separation between the subjective knower and the objective known. According to Cassirer, "Western (as opposed to mythic) thought is distinguished by its tendency to distance itself from the given—

to remove both the concept of the self and the concept of the world from the sphere of mythical thought¹⁹ Cornford echoes Cassirer when, in discussing the implications of Ionian science on the Greek mind he writes 'There is no longer a supernatural background intelligence is cut off from action thought is left confronting nature an impersonal world of things indifferent to man's desires and existing in and for themselves The detachment of self from object is now complete'²⁰

Similarly Havelock points to a major separation between knower and 'known' in Plato's thought In the traditional Greek oral culture the mind tended to surrender uncritically to the prevailing social norms and values Havelock points out that Plato used the term *mimesis* to describe the complete submergence of the self into the other it referred to that state of consciousness in which the person felt totally identified with that which was being perceived Against this oral and poetic backdrop Plato's writings (especially the *Republic*) comprised a radical departure with the discovery of a critical and analytical self consciousness capable of breaking through traditions by standing beyond time and space and local circumstances²¹

The implications of the split between subject and object knower and known were to have profound consequences for the later development of Western thought Questions regarding the exact relation between the universal and the particular the ideal and the transitory soon came to dominate Greek philosophy Undoubtedly these dualistic dilemmas were apparent to Plato himself Collingwood points to Plato's admission of a certain epistemological insecurity as alluded to in the *Parmenides*

Are there Parmenides asks forms of right beauty and good? Certainly says Socrates Are there forms of man fire or water? Socrates replies that he is not sure Are there forms of hair mud and excrement? Certainly not says Socrates though he admits that the denial lands him in difficulties out of which he can see no way²²

Owing to the epistemological changes that took place at this time much of the future of Western philosophical inquiry was to become a series of attempts to bridge a seemingly irreconcilable gap the dualistic rift between subject and object knower and

known theory and partice ideal and material eternal and transient and so on. For as Whitehead had remarked Western philosophy was destined to be 'just so many footnotes to Plato' And to be a series of dualistic dilemmas

A. The Dualism of Southwest Asian Religions

This dualistic rift between subject and object knower and known etc was far from unique to the Greeks Religious theologies in the Near East both prior and subsequent to the Hellenic thinkers were marked by dualism—in contrast to those found further east One historian has pointed out that Hinduism for example is like a luxuriant tropical region with its wealth of flora and fauna co-existing in all their diversity and relative autonomy yet sustained from a single source of nutriment and together required to maintain a viable ecological balance In contrast this use of an environmental analogy has its counterpart in comparing the religions of Southwest Asia—Judaism Christianity and Islam—to an arid and semi-desert environment one of sharp and uncompromising dualisms the water and greenery of the oasis versus the infertile sands of the desert the sun's light and heat versus the night's blackness and cold life versus death And whereas Hinduism and other South and East Asian religions are inclusive the religions of Southwest Asia are exclusive in their world views claims and sense of proselytizing mission

This dualistic split between the true believers and the infidel on the part of Christians and Muslims was a logical counterpart to conceptualizing a split between spirit and body salvation and damnation—in short to dichotomizing life and its values as between good and evil In other ways as well the Southwest Asian religions differed notably from their counterparts to the east One was their emphasis upon the male principle (Jahveh God Allah) which creates by an act of will and from on high Markedly absent is the female counterpart as indispensable both to generate and nurture life The earth is not regarded as a partner in the process of generation hence the terrestrial environment is no longer infused with any normative content in its own right but is rather regarded as an object for male control and exploitation

With the collapse of the Graeco Roman world and the spread and legitimization of Christianity the classical paradigm is consequently modified We find the conceptual change in the opening

lines of the Fourth Gospel 'In the beginning was the Word (*logos*) and the Word was God. And the Word became flesh and dwelt among us. Here the concept of *logos* as reason and as a cosmic ordering principle remains invariant but the creator of the universe is revealed to be a single divine source. *Logos* has incarnated. God is made man. And whereas the Greeks employed *logos* and *metron* in the service of *philosophia* and its search for impersonal laws governing the cosmos and mankind, the Christian view of reality shifts perspective from an objective 'It' to a subjective 'Thou'—from natural philosophy to revelation. To synthesize reason and revelation was the object of the medieval schoolmen (scholastics). According to St Thomas Aquinas 'Sacred doctrine makes use of human reason not to prove faith but to make clear (*manifestare*) whatever else is set forth in this doctrine' ²³

But the Fourth Gospel's opening lines also disclose that Christianity was in turn built upon a dualistic base. Ochs points out that inasmuch as creation is by the Word which was made flesh, the latter is not part of the essence of the divine Word. The flesh contains and imprisons the divine word but does not partake in divinity. It is viewed as an impediment to perfection—such as in the expression 'the spirit is willing but the flesh is weak'—and the source of all human weakness or even as demonic in man. ²⁴

The world of matter and flesh then, for St Paul and others, was very much the cave of Plato—an impediment to the true beatific vision both within and above. The Christian world view regarded life and spirituality as antithetical to nature and the material world, our primary business—indeed our only business—is the salvation of our immortal souls and our animal nature is vile and contemptible. ²⁵ Judeo-Christian attitudes towards the environment have been criticized by the historian Lynn White Jr. ²⁶ He argues that the dualism of spirit versus matter lies at the root of our contemporary environmental problems. While careful to point out that not all Christian traditions adopted an environmentally destructive stance (for example the position of St Francis of Assisi) the mainstream of Christian orthodoxy took to heart the admonition in Genesis to subdue the earth which in turn set the precedent for the development and endorsement of an exploitative ethic. God gives Adam dominion over the fish, fowl and every living thing that moveth upon the earth. He tells Noah (after the flood is past) 'And the fear of you and the dread of you shall be

upon every beast and upon every fowl and upon all the fishes of the sea unto your hand they are delivered " White contrasts Christianity's dualistic assertions with what he believes to be the reverence of animistic paganism

In Antiquity every tree every spring, every stream every hill had its own *genius loci* its guardian spirit Before one cut a tree mined a mountain or a brook it was important to placate the spirit in charge of that particular situation and to keep it placated By destroying animism Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects²⁷

Recently White's thesis has come under criticism only after the Reformation did Christianity become increasingly interpreted within a mindset that sanctioned the exploitation of the environment But the seeds were already planted in the form of dualism

The Renaissance humanists re-emphasized Graeco-Roman concepts and values Thus *logos* is interpreted to call for repudiation of the Age of Faith and its replacement by a rational status again for man who in turn is endowed as Pico della Mirandola proclaims with a new intrinsic worth (*arete*) in his own right For its part *metron* is employed to measure not only the dimensions of man but the limits of the macrocosm itself Hence the impetus to explore the terrestrial environment—as in the Age of Discovery—and to measure and map it by the compass and other navigational aids and new cartographical projections Similarly there was the invention of the telescope and microscope to explore and measure the largest and smallest phenomena alike Thus do *logos* and *metron* combine anew to lay the foundations for scientific inquiry in early modern times

Equipped with the compass printing and gunpowder (all of which had originated in China)—which as Francis Bacon points out in his *Novum Organum* have changed the appearance and state of the whole world so that no empire sect or star appears to have exercised a greater power and influence on human affairs than these mechanical discoveries—Europeans transplanted their civilization to the New World and largely subjugated Africa and Asia as well Early modern times have been described as the

triumph of the West Technological and industrial revolutions occurred which resulted in breakthroughs from tool to machine production and the progressive mechanization of spatial, temporal and even human factors Eventually the Western world view is transformed into a mechanistic purportedly value-free paradigm that detaches man from nature, and capitalism and the nation state from all values except self interest and Social Darwinism's survival of the fittest Let us now see how this state of affairs came about And more specifically what happens to the mutual relations of *logos metron* and *arete*?

Scholars have shown that despite the triumph of Hellenic rationality with its separation of subject and object non-dualistic organicist forms of thought never fully disappeared in the West Well into the 17th century and even later traditions such as alchemy astrology and the belief among many rural peoples in nature spirits continued to exist Berman argues however that the hallmark of modern consciousness has been that it recognizes no element of mind in nature

The story of the modern epoch, at least on the level of the mind is one of progressive disenchantment From the sixteenth century on mind has been progressively expunged from the phenomenal world the dominant mode of thinking can best be described as disenchantment non-participation for it insists on a rigid distinction between observer and observed ²⁸

B The Dualism of Traditional Western Science and Technology A Secular Religion

In England Francis Bacon had distinguished three types of ambition The enlargement of power by the individual is vulgar and degenerate and by a country is more dignified but not less covetous In contrast the ambition to enlarge our species power and empire over the universe is

more sound and more noble than the other two Only let mankind regain their rights over nature assigned to them by the gift of God and obtain that power whose exercise will be governed by right reason and true religion

In short reason (*logos*) should be applied to the phenomenal world so that men might enlarge their dominion over nature

While Bacon and the British empiricists of the 17th and 18th centuries stressed the importance of the objects of sense perception and the mere passivity or even illusiveness of the subject on the continent the process of separating subject and object was also proceeding albeit from a different philosophical stance Thus Rene Descartes advocated the reduction of nature to measurable units so as to obtain definitive knowledge of it for Descartes subject and object mind and body were regarded as totally autonomous units (Indeed he believed that animals being devoid of reason were mere machines or automata the cry of a beaten animal was solely an external reflex unconnected with any inner feelings or sensations)

For Descartes Spinoza and Leibniz the role of mathematics was central They perceived the real as rational But in rejecting perception as being basically untrustworthy the end result tended to be a vast unverifiable metaphysical system that stressed the primacy of mind and rationality over that of sense perception and matter Hence rationalism was to emphasize the importance of the knowing subject at the expense of the known object With the writings of such scientists as Kepler and Galileo and the increasing sophistication of mathematics the development of dualistic thinking was in turn furthered—in metaphysics between mind and body in cosmology between God and nature and somewhat later in epistemology between rationalism and empiricism²⁹

In 1624 Galileo published *Il Saggiatore* (The Assayer) which distinguished between those qualities of an object that are susceptible of exact numerical estimation and those which cannot be so treated The latter consisted of secondary qualities—such as whiteness or redness bitterness or sweetness—while primary qualities comprised size shape quantity and motion Galileo has been called the prime mover in the development summed up in the phrase *Science is Measurement* (He maketh all things by number weight and measure) He altered man's conceptions of the kind of knowledge that was to be sought by producing a conception of the world in which search might be made for mechanical principles alike in the movements of the heavens and the changes on the earth in the circulation of the planet's satellites as in the structure of a minute insect It is an increasingly mechanistic

world with which men of science have henceforth to deal. The new determinism concerned the stars no less than men and men no more than mice.³⁰

The mechanical paradigm, brought to a definitive synthesis by Newton, employs *logos* in order to demonstrate the potency of *metron*. But it has nothing to say on the score of those secondary qualities that Galileo could not measure and which include not only whiteness and sweetness but *arete* (virtue) and *sophia* (wisdom). For these reasons the empiricists had much in common with the rationalists. Thus for Locke only that which had solidity and extension was essentially real. Hence it was a world in which quantities ultimately mattered more than qualities.

Matson and Pepper point to three interrelated features of the Newtonian paradigm that became philosophically dominant during the 17th and 18th centuries and which in turn would be the guiding influence of our modern industrial society.³¹

(1) The root metaphor of mechanism is the word *machine*. The *Weltanschauung* that was to become synonymous with the name of Newton was of a universe organized on the principles of a great machine.

(2) In keeping with the image of a machine, the Newtonian model was essentially atomistic and reductionistic in its outlook and appraisal of both man and the universe. It promised a world that could best be comprehended in terms of so many particles of matter in motion. The new science promised the transformation of man himself into the measurable and manipulative parts of the great machine. Man was expelled from the center of the stage—from the active part in the drama—to a seat in the audience and the passive role of spectator. The full meaning of this tableau was that man had disappeared as subject and reappeared in the world as object. Mind itself was dissolved into particles in motion by the materializing solvent of the new physics.³²

(3) With its emphasis upon mass and other measurable elements as primary qualities and the relegation of secondary qualities to being merely the effects of nature upon the mind, the Newtonian world was one of indestructible particles equipped with primary qualities and possessing mathematical characteristics.³³ In such a world there was no color in the rose—only a certain kind of motion in the material object which somehow has managed to produce the sensation of color in the mind. Referring to the logic

of this form of thinking, Whitehead has wittily remarked

Thus nature gets credit for what in truth should be reserved for ourselves, the rose for its scent the night ingale for its song, and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves. Nature is a dull affair sordid, scentless, colourless, merely the hurrying of material endlessly, meaninglessly.³⁴

The dualism inherent in the Western world-view found further expression in the mechanistic paradigm with its separation of facts and values. Although dualism had its birth in ancient Greece, it should be noted that for Plato the realms of facts and values were very much fused together. Thus the Good was the True—to think correctly was also to act correctly—a concept that was to be later espoused by St. Augustine and by the medieval scholastics. However, as we have seen, with the advent of Baconian, Galilean, and Newtonian science, from the 17th century onwards came the radical separation of primary and secondary qualities. Henceforth the world of nature was to be regarded as being essentially value-free, save for possessing utilitarian and instrumental value.

From the 17th century, empiricism, together with the separation of facts and values, became the intellectual orthodoxy in the development of modernity. Moreover, even among the rationalists there was a belief in separating spirit and mind from the objective world of nature. Thus Descartes' separation of the world into the realms of *res cogitans* and *res extensa* only added support to the developing belief in a natural world devoid of intrinsic worth.³⁵ And although the movement towards empiricism, coupled with the quantification of the world, was to come under attack by Pascal, Leibniz, and Spinoza in the 17th century, by Rousseau, Kant, and Herder a century later, and by Hegel and Nietzsche in the 19th century, its momentum could not be arrested, and it became the dominant intellectual force underlying the rise of the industrial world view in modern times.

This trend culminated in the 20th century with the thrust towards objective forms of philosophy and social theory. Hence we find the rise of analytic and linguistic philosophy in terms of logical atomism, logical positivism, the Vienna Circle, and the

Oxford Circle. In psychology the thrust was towards stimulus-response forms of behaviorism, in political theory, sociology and throughout much of academia, the trend towards positivistic methodologies manifested itself in the need for the statistics and the progressive quantification of "value-free" data. Perhaps Max Scheler was not far off the mark when he stated "To conceive the world as value-free is a task which men set themselves on account of a value the vital value of mastery and power over things"³⁶

Cassirer shows that the new scientific attitude of the 18th century was to deprive nature of its carefully guarded secrets to leave it no longer in the dark to be marveled at as an incomprehensible mystery but to bring it under the light of reason and to analyze it with all its fundamental forces. Caroline Merchant contends that the development of modernity went hand in hand with the de-animation and hence the objectification of nature. As a consequence nature was no longer regarded as a *thou* but as an *it*—to be exploited for utilitarian ends. Viewed as a system of inert particles moved by external rather than inherent forces,

the mechanical framework could legitimate the manipulation of nature. Moreover, as a conceptual framework, the mechanical order had associated with it a framework of values based on power, fully compatible with the directions taken by commercial capitalism.³⁷

The concept of *progress* represents a central value for the modern Western world. That economists often correlate progress with a society's performance as quantified in terms of Gross National Product is a logical result of the belief accompanying the rise of modernity that expanding human needs and wants would be progressively satisfied with the material growth of the economy. No longer would people have to look towards some Augustinian City of God. Human salvation could henceforth be sought in secular terms. Hence the idea of progress became intimately tied to the notion that want might one day be ended through the progressive subjugation of the natural world for human needs. In effect the idea has been predicated upon the "objectification" of nature and comprised an indispensable component of our industrial world-view. At the core of this concept of progress is the belief that civilization has moved, is moving, and will continue to move in a desirable direction.³⁸ Thus, the word progress does not refer to change *per se*; rather it is teleological in that it implies change directed towards a specific goal.

Actually Bacon first gave expression to the idea of progress in his utopian work *New Atlantis* (1624). In it he describes a science-oriented community on an imaginary island which seeks to enlarge the bounds of human empire, to the effecting of all things possible. Science and knowledge were pursued not so much as ends-in-themselves but to subdue and improve nature to meet human objectives. (For example techniques are employed to improve changes in the nature of plants and animals.) This was Bacon's promise of progress that the 'profitable inventions' of science would one day usher in a veritable utopia. There was also the hope that humans would no longer be inclined to war against their own kind once their aggression had been redirected into the subjugation of nature for purposes of societal well being. (A similar view was later espoused by Karl Marx who argued that with the end of the class system humans would at last be able to wage war against nature.)

In *Novum Organum* Bacon argued that the secrets of nature betray themselves more readily when tormented by art than when left to their own course. But just as nature must not be permitted to go its own way so too the human mind in turn must be strictly controlled—not leaving it to itself but directing it perpetually from the very first and attaining our end as if it were by mechanical aid.³⁹ Hence to understand nature one must learn to treat it mechanically—but the human mind must behave mechanically as well.⁴⁰

Bacon's writings exerted a profound influence on modernity's belief in the power of science and technology to improve the human condition. In 1794 Condorcet in his *Progres de l'esprit humain*, helped further the Baconian tradition by writing that there were no limits to human perfectibility and that he looked forward to the day when education and scientific knowledge ushered in an era of truth, happiness and virtue. By the 19th century the idea of progress was fast becoming conventional wisdom. Moreover it had become intimately linked to modernity's expansionist ethos that a scientifically controlled nature could satisfy seemingly endless human needs. As we have seen, the Newtonian world view—in which modernity arose—separated mind from nature and facts from values. In a world in which facts, objects, and things really mattered, the idea of progress was in turn regarded largely in quantitative terms—in the growth of the mar-

ketplace, and of technology and empirical science to secure increasingly from nature human needs and wants

To manipulate and secure from nature a secular utopia has continued to be the guiding light of modern industrial society. Indeed, both capitalist and socialist ideologies have bowed before the expansionist ethos and pitted man and his technology against the natural world (For example in the *Grundrisse* Marx praises the industrial revolution brought on by capitalism inasmuch as it was giving humankind the necessary mastery over nature.) Both Ophuis and Heilbroner argue that the values underlying capitalism and socialism are predicated upon the transgression of the bounds and limits of nature.⁴¹ And Ehrenfeld refers to this Promethean like mentality of the contemporary industrial world as the arrogance of humanism — the *hubris* for which we are now having to pay the price.⁴²

III REINTEGRATION WITH NATURE

When I heard the learn'd astronomer
When the proofs the figures were ranged in
columns before me
When I was shown the charts and diagrams to add
divide, and measure them
When I sitting heard the astronomer where he lectured
with much applause in the lecture-room
How soon unaccountable I became tired and sick
Till rising and gliding out I wander'd off by myself
In the mystical moist night air and from time to time
Look'd up in perfect silence at the stars

Walt Whitman

Periodically in human history have occurred major societal quantum shifts which in turn have been accompanied by a transformation in world views value systems and codes of ethics. These major shifts have in the past been marked by such factors as (1) one or more major developments in technology or science, (2) an increased capability to utilize the natural environment (3) an exponential rise in population (4) further complexification of societal

organization and division of labour (5) new canons of aesthetic and architectural expression, and (6) the aforementioned new views of reality and their accompanying value systems and codes of conduct. It should be noted that *all* of these factors are present in our own century. Moreover, for the first time in history they are functioning on a *global* scale. To demonstrate our argument, the 20th century has given birth to Quantum Mechanics and the theory of Relativity and ushered in the Space Age, the Electronic Age, the Nuclear Age, 'high tech' and the Post Industrial Age. With the invention of the airplane and its successors, humankind has gone vertical: for the first time in history it has acquired a three-dimensional environmental control capability enabling it to move into extra terrestrial regions and contact other members of the solar system. In this century, global population will have increased four-fold from about 1.5 billion (reached after some four million years) to around 6 billion in 2001, and few are likely to cavil with the thesis that our governments, businesses, institutions and other societal formations are the most complex in history. While artists have been experimenting with non representational and other forms of expression, the architects have dotted the landscape with structures never seen before. Little wonder then that a profound paradigmatic shift is in turn occurring as regards humankind's view of reality, accompanied by a set of values appropriate to this new world view.

That society is in the midst of a profound structural and behavioural transformation is attested by evidence all about us. Understandably then, any number of scenarios about our future are being developed these days. When examined, all of them represent variations on three forecasting themes. According to the first theme, society can improve while still retaining its traditional values and behaviour which, as we saw, were based upon the premises of positivistic physical and social sciences that implicitly accepted certain normative assumptions. Among them was the concept of progress based upon science and technology in furthering economic growth and political power *per se*; another was the dualistic view of the separation of man from nature and his 'right to exploit and conquer' his environment. Still another assumption was the emphasis accorded independence in the political and economic spheres, a strong sense of competition which has its conceptual rationale in Social Darwinism's survival of the fittest.

In short this is the view of the future as held by traditional Westerners who believe that the existing "expansionist paradigm is fundamentally viable and enduring, and should be retained. The second theme maintains for its part that the present structure and values of contemporary society will indeed be retained, however things are not going to progress but on the contrary, are doomed to get worse both quantitatively and qualitatively. Thus "Malthusian analysis is based on perceived limits to growth as non-replenishable resources dwindle while the planet's population continues on a runaway course in Third World continents thereby increasing the prospects of a Social Darwinist future with a vengeance for much of humanity.

In contrast to these two scenarios is the third or ecological paradigm. Its proponents contend that society will have to be transformed for two purposes to resolve the global problems confronting humanity today and in the decades ahead—population pressures diminishing non-renewable resources and dysfunctionality and alienation within virtually every society and to put a halt to mounting environmental pollution and preserve the biosphere for future generations. More explicitly it calls for quantitative prudence and restraint coupled with normative transformation. It welcomes the combined contribution of physical nature and societal nurture to the evolution of human consciousness. Such a paradigm is integral to a world view that regards the universe as a unified system all of whose parts are connected and interdependent. At this juncture we might focus on two fundamental aspects of this currently emerging world view: (1) the *re-enchantment* of nature and the implications that follow from our recognition of nature's intrinsic worth and (2) the acceptance of a new ethical order for society and the individual alike.

In the late 1960s and early 1970s a number of voices alerted the public to the possible risks of massive environmental deterioration. In 1972 the First Report to the Club of Rome *Limits to Growth* had a profound impact within intellectual circles by raising the question of finite planetary resources thereby challenging the fundamental assumptions of modernity's growth ethos. Moreover it pointed to the futility of finding solutions through traditional means.⁴³ That same year the Stockholm Conference on the Environment alerted the world to the diversity and magnitude of the

problems that threaten the biosphere pointing out that the quality of the environment depends upon the values that we espouse and how we organize our societies. Not surprisingly these concerns were given added weight with the implementation of the OPEC oil cartel soon afterwards.

During the past decade a growing list of ecological challenges to the viability of the expansionist ethos has been set forth by organizations such as the Science Council of Canada, the Stanford Research Institute and by the United States Government in its *Global 2000 Report to the President*. At the turn of the century and again during the 1930s the widespread questioning of the myth of superabundance had corresponded with rising conservation concerns. Now the issue of limits to growth was being seen for the first time in global terms. For an increasing number of persons the traditional patch up approach as found in wise management conservation was no longer seen as adequate. They perceived an ultimate need for a new set of values and societal priorities—one based on the recognition of the universe as an interrelated whole.

In the early 1960s Rachel Carson's *Silent Spring* (1962) forcefully spelled out the consequences of our continuing failure to recognize the extent to which we are connected to the surrounding environment. During the latter part of that decade the reality that we inhabit *Only One World*—a phrase that was to serve as the title of a book by the biologist Rene Dubos—was dramatically brought home with the Apollo photographs of *Spaceship Earth*. These images served in turn to underscore a growing sensitivity on the public's part to ecological issues—and to the ecological dictum that every separate entity is connected to all the rest.²⁴ With the publication of such works as Commoner's *The Closing Circle* (1971), Odum's *Environment, Power and Society* (1971) and Laszlo's *Introduction to Systems Philosophy* (1972) the holistic or systems approach had become a central theme in environmental literature.

In brief the ecological or systems model was the view that the universe must be seen as a *systemic hierarchy of organized complexity*—a myriad number of wholes within wholes all of which are interconnected and interacting. Within this perspective an individual system cannot be properly understood apart from its relationship with the environment of which it is an integral part. And while the development of systems theory was to prove a

double-edged sword—its advocates employing it either to promote technocratic or anti technocratic purposes—it represented a firm rejection of the dualisms (such as the separation of facts and values, and the separation of man from nature) that have played such a major role in the history of Western science and philosophy. Not surprisingly therefore a number of new works in turn expressed the contemporary relevance of many of the traditional North American native values towards the land and the extent to which these non-dualistic perspectives were aligned with the ecological and systems view of the world.⁴⁵

The ecological view of the universe as an interrelated whole gave added weight to the argument that nature must be regarded as possessing value in its own right. During the past decade the "land ethic" of the late American conservationist Aldo Leopold has been employed extensively as an impetus in this direction. In *A Sand Country Almanac* (1949-1978) he argued that true conservation will begin only when humans enlarge their sense of community to include non human entities. But this cannot be done until people are willing to view other organisms and aspects of nature as having an intrinsic worth of their own and not simply as means to fulfill human ends. For Leopold, conservation is a state of harmony between man and the land and this can be best achieved when nature is viewed as a community in which we live and not merely as property for purposes of economic gain and exploitation.

We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect. There is no other way for land to survive the impact of mechanized man. That land is a community is the basic concept of ecology but that land is to be loved and respected is an extension of ethics.⁴⁶

Leopold summarizes the land ethic in the following maxim: A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise. Leopold's land ethic has recalled for many John Muir's belief that nature must be looked at as a value in its own right, regardless of its ability to satisfy human values. Along these lines Paul Taylor writes:

In the anthropocentric view of nature our responsibilities to nature are based on the fact that those ecosystems and communities of life can further the realization of human values. We have no obligation to promote or protect the good of non human living things, independently of this contingent fact. A life centred system of environmental ethics is opposed to human-centred ones precisely on this point. From this point moral obligations are owed to wild plants and animals themselves as members of the earth's biotic community.

We are obliged to respect the integrity of natural ecosystems, to preserve endangered species, and to avoid environmental pollution because they have inherent worth. Their well being is something to be realized as an end in itself.⁴⁸

Concern for environmental issues dramatically increased during the late 1960s and early 1970s at the same time that various counter-cultural and anti-establishment groups had begun actively to advocate such issues as minority rights, women's rights, native land claims, consumer protection, and Third World self-determination. The viability of the ecosystem became linked to the viability of the existing social system and more often than not each was regarded as having interests antithetical to those of the other.

As with the Romantic movements of the 18th and 19th centuries, those areas of the world which had remained relatively untouched by the ravages of civilization—in particular the wilderness areas—once more became symbolic of all those qualities that an overly polluted, alienated, and ecologically unbalanced society desperately lacked. To many North Americans, wilderness was diametrically opposed to the civilization that the counterculture had come to distrust and resent. The green world, the wild world, held essential truths. One was the importance of harmony and community. Ecology, according to countercultural ideas, provided the corrective philosophy to the competitive ego-centricity of rugged individualism.⁴⁸

This orientation was clearly indicated in the natural science/ecology sections of bookstores filled with works on back-to-the-land, organic farming, and other activities pointing to an alternative

life-style. It also offers a clue to the widespread popularity in recent years of works concerning the North American Indian. For like the Romantic's noble savage of the 19th century the native came increasingly to be viewed as possessing the answers to an industrial society's need for ecological balance.

Reacting against the homogenizing and centralizing tendencies of modern society and its technology many people have looked to ecology as a rationale for the promotion of decentralized self-sufficient and pluralistic forms of political and social structures. In doing so they may be seen as following the Romantic and anarchist tradition set forth by Proudhon, Morris, and Kropotkin in the 19th century and in our own period by such writers as Ellul and Bookchin. In recent years added weight has been given to this position by advocates of appropriate or soft technology—they have linked technologies based upon renewable forms of energy to the promotion of more self-sufficient and decentralized forms of society.

If writers such as Schumacher (*Small Is Beautiful* 1973) and others have linked the concept of decentralization to environmentally sound forms of appropriate technology—based on renewable resources and smaller scale simpler hardware—Devall and Dasmann are among the ecologists who have promoted this concept in biological terms. Thus they relate the idea of cultural pluralism to the principle of ecological diversity and stability:

Diversity is inherently desirable both culturally and as a principle of health and stability of ecosystems [and] local autonomy and decentralization of power is preferred over centralization of political control.⁴⁹

Somewhat similarly Dasmann argues for the decentralization of our contemporary society so that local communities and cultures can thereby learn to adapt themselves better to the land on which they live. In this regard he has found inspiration for our future in what he considers were the ecologically viable lifestyles of the traditional North American natives in which diverse cultures were adapted to the surrounding environments (This philosophy is now being politically articulated by Green Parties throughout Western Europe).⁵⁰ In our view the centralization/decentralization issue should not be approached in dualistic, far

less dichotomous terms. The needs common to all—the protection and enhancement of the environment and basic standards of nutrition shelter health, education—must be met on a global scale and the resources required to meet these needs call for international allocation. At the same time the specific uses to which these resources are put warrant decentralization of the decision-making process to the regional and local levels of society so as to take account of cultural and community uniqueness. In short think globally and act locally

We might now focus on two fundamental ethics that we regard as prerequisite for the emergence of our preferred world view. More precisely we are being called upon to accept two complementary ethics one is ecological the other entails self-realization

(1) The Ecological Ethic

If an individual identifies with the whole of nature and perceives that he is one with the planet he is naturally drawn to an ethic which relates his own self interest to that of fellow humans and to all planetary life. Such an ecological ethic recognizes limitations on available resources and calls on our species to act in partnership with nature in protecting the complex life-support systems of the planet in husbanding resources appropriately in modifying ecological relationships sensitively and in moving towards a balanced economic-ecological system wherein distinctions are clearly drawn between healthy and cancerous forms of activity. This ethic emphasizing the total community of life-in-nature and the oneness of the human race is essential in order to preserve the biosphere and to enhance the evolution of all species and societies. It has been advocated in the past from Lao-tzu to St Francis. Its basics correspond to many of the assumptions found in those lithic and ancient riverine societies whose roots were embedded in a nature prior to its dualistic disenchantment. It is an ethic supported by environmental science and General Systems Theory.

(2) The Self Realization Ethic

Complementing the above this ethic affirms that "the proper end of all experience is the further growth in individual and collective awareness. Therefore the appropriate function of social institutions is to create environments that will foster this development. Such an ethic is supported by human potential move-

ments (including psychosynthesis and humanistic psychology), and it is found at the core of almost all religious philosophies. Self realization provides the most satisfying answer to alienation and anomie. It acts as the criterion on which social institutions should be structured. It is the necessary safeguard against repressive social laws. Again, each of these ethics 'is a corrective against excesses or misapplications of the other' ⁵¹

IV

CONCLUSION INTEGRATING "IS" AND "OUGHT"

To see a world in a grain of sand
And heaven in a wild flower
Hold infinity in the palm of your hand
And eternity in an hour

William Blake

In a recent book the Nobel laureate Ilya Prigogine points out that we are in the midst of a profound change in the scientific concept of nature and of the structure of human society. As a result there is a need for new relations between man and nature and between man and man. We can no longer accept the old *a priori* distinction between scientific and ethical values ⁵² And in our quest for *re-integration with nature* we recall Prigogine's own vision.

We believe that we are heading toward a new synthesis a new naturalism. Perhaps we will eventually be able to combine the Western tradition, with its emphasis upon experimentation and quantitative formulations with a tradition such as the Chinese one with its view of a spontaneous self-organizing world. Each great period of science has led to some model of nature. For classical science it was the clock, for nineteenth century science, the period of the Industrial Revolution, it was an engine running down. What will be the symbol for us? What we have in mind may perhaps be expressed best by a reference to sculpture from Indian or pre-Columbian art to our time. In some of the most

beautiful manifestations of sculpture, be it in the dancing Shiva or in the miniature temples of Guerrero, there appears very clearly the search for a junction between stillness and motion, time arrested and time passing. We believe that this confrontation will give our period its uniqueness.⁵³

The future is always open-ended. Hence the present social economic and ecological state of affairs could propel us to irreversible destruction or instead evoke a new age of ecological balance and social justice. Whatever the outcome it is becoming increasingly clear that many of the values held by our industrial world are totally inadequate for long term survival. Little wonder, then, that we are witnessing the emergence of a wide spectrum of challenges to the traditional Western world view—including the peace movement, feminism, rejection of Western hegemony in the Third World, the human potential movement, the growing interest in Vedantic, Buddhist, and native American thought—all of which represent a yearning on the part of increasing numbers to ascribe to a radically new set of values.

In the years ahead we shall have to face up to the deficiencies in our traditional values and institutions rather than shifting the blame to alleged deficiencies in nature itself. Because ultimately we must realize that the images, values, and archetypes that people carry in their heads shape the institutions, technologies, and environments in their heads. In Cassius's words: "The fault, dear Brutus, is not in our stars, but in ourselves." With the rise of modernity the industrial world-view has been telling us: "You are what you own; the more you own, the more you are."⁵⁴ But as the *Brundtland Report* warns, we cannot indefinitely go on plundering the planet for if we do, the world of consumerism will end up consuming itself.⁵⁵

Possibly within the next few decades we shall witness the progressive de-structuring of our industrial society. If so, we can built hope that as part of this process humanity will return to a conscious connection with the biosphere—to the re-enchantment of nature and the implementation of what we described earlier as an ecological ethics. Such an ethic is but the re-affirmation of what Aldous Huxley has termed the "perennial philosophy" with its non-Western sources including the Upanishadic emphasis on the

oneness of life, Lao-Tzu's concept of the Tao, the Buddhist belief in harmlessness towards all forms of life and the native Americans' experience of Kinship and relatedness to all manifestations of the Great Spirit and its Western sources represented by St Francis' communion with nature Leibnitz's theory of monads (in which the whole universe is mirrored in its every part) Whitehead's belief that every point or entity "feels" or prehends all other points and Barry Commoner's law of ecology which states that every event affects every other event

But we would carry our thought processes still further While we need an ecological ethic which affirms that human life is inextricably linked *horizontally* to its physical and social environments we also require a self realization ethic that links humanity *vertically* to the transcendental or spiritual dimension. Indeed as we move towards a new acceptance of environmental balance and resource conservation, the concept of growth will have to be seen in other than simply material terms—being directed increasingly to the development and expansion of consciousness and the actualization of life potentials And central to the self realization ethic is the value of caring

In his work *On Caring* (1971) Mayeroff points out that to care means to help the object of one's attention or action to grow and to actualize itself One may care for a living being, an ecosystem, a place or an idea In caring, I experience the other as having potentialities and the need to grow Very often this means needing me in order to fulfill this growth or to help bring its latent essence into actualized existence In caring the other is primary And while I experience the other as an extension of myself I also experience it as something which is separate and that I respect in its own right Hence in caring the boundary between self and other subject and object becomes permeable Indeed the act of caring is the drive towards the integration of the self with the other—which also manifests itself in the integration of oneself Caring is love It never diminishes when it is given away It is through caring and love that life's essence is brought into existence

In this regard if there is a single ultimate imperative for humankind, it is to become in existence what one is in essence Or as the late theologian Paul Tillich states.

The moral imperative is the command to become what

one potentially is... his true being shall become his actual being—The anti—moral act is one that contradicts the self realization of the person as a person and drives towards disintegration.⁵⁶

For Tillich it is being open to our intuition and by subjecting this to the continuous criticism of experience that we are able to see the discrepancy between what we are in essence and what we are in our actual existence. Our goal is to reduce this gap. Moreover those values that we must continually strive to embody in our everyday lives cannot be derived solely from the world of existence. Thus while on the level of existence historical conditions and society determine the content of our values, the ultimate ground of values is rooted in the ground of being, at the level of essence. In the final analysis values must be derived from the essential structures of being which appear within our existence. Hence while the realm of nature may be a *carrier* of values, these values are derived from the level of essence or being—in other words from the level of ontology.

Throughout history all cultures have looked to the ontological realm as the source of their ultimate values—the ground of being symbolized in terms of God, nature, Brahman, Tao and so forth. Indeed it is only at this level that the dichotomy between is and ought, fact and values, subject and object are reconciled (as illustrated in the Indian Description of Reality as *Saccidananda*)—the ultimate synthesis of existence, consciousness and value.⁵⁷ Or as Weisskopf points out

The universal content of ultimate values stem from the basic existential trinity of antinomy, polarity and the union of opposites. This union is the essence of ultimate values. Ontologically the ground of being is that dimension in which all antinomies are united and harmonized. It is the all inclusive essence in which conflicts are dissolved in unity. It is the rational structure of the universe together with its depth dimension, the creative ground, the infinite and unconditional power of being. It cannot be described, defined and named but merely symbolized, perhaps grasped in rare peak experiences in a flash of understanding so that the mind is flooded with light.⁵⁸

It is of this ultimate synthesis of existence consciousness, and value that the poet also speaks

O chestnut-tree great-rooted blossomer
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance
How can we know the dancer from the dance?

William Butler Yeats

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CHRISTIANITY AND THE ENVIRONMENT

Rev Anand Veeraraj

I

INTRODUCTION

It is said that the only man made structure on earth that is visible to the naked eye of the Apollo astronauts on the moon is the Great Wall of China. Although we hail the Great Wall as one of the seven wonders of human ingenuity in essence, it is a symbol of our unsociability and our inability to relate to one another. Indeed we found the ultimate symbol of our unsociability in the bomb. It expresses our awkwardness with ourselves. The strategy for human survival and the concomitant social and cultural institutions we evolve are meant to confront those with whom we relate and who share our fate together. In the final analysis we can relate with one another only with our innate killer instinct—the utmost we offer to settle any qualms. We are set on eliminating those with whom our destiny is intimately tied up with whether they be human beings or the world of nature.

In contemporary times this human unsociability is becoming more and more pronounced on the ecological front. We have turned this fit of rage on the very nature that supports and sustains us. In preparing for D-Day we are now in the process of systematically terminating all life from the face of the earth. Surely and steadily we eliminate species after species with each passing day. Very soon we will be eliminating at the rate of one species every hour. And by the turn of the century we would have slaughtered one fifth of the present estimated 5 million species.¹ Homosapien has become the greatest single threat to the rest of the species. Sardorically homosapien has been lately added on to the Red Data Book. (The Book highlights the world's most

critically threatened species)² Our culture our social and economic institutions and our science and technology are geared to accomplishing this suicide mission and mass annihilation. Our science and technology has betrayed us Bhopal and Chernobyl have given us a foretaste of the rude shock that awaits us around the corner We are dangerously heading towards annihilation. If there is one theme that characterises the mood of the contemporary human society and global culture it is survival

The unprecedented environmental crisis we face today has generated a great deal of interest in the study of ecology The science of ecology studies the balance of living things in nature and the interaction among organisms and their physical and biotic habitats Until recently it has been one of the major preoccupations of biologists. In recent years however the term ecology has come to acquire a meaning related to the problem of destruction man has brought about not only on the environment but concomitantly upon his very survival "Ecology," says Charles Birch and John B Cobb Jr "is the study not only of what keeps species extant, but what makes them extinct"³ As a modern academic discipline ecology studies problems such as water and air pollution the destructive noise level over population, radiation hazards the depletion of irreplaceable natural resources cutting down forests pollution of rivers and seas soil erosion, dumping industrial and consumer wastes and problems connected with urbanization like mental and physical stress sickness, unemployment poverty slums and crime The study of ecology then touches all science and arts from biology to physics, politics to sociology and ethics to religion.

The word ecology first appeared in the English language around 1873 when the industrial revolution was taking its toll on the culture of the English countryside⁴ It comes from the Greek word for house *oikos* The same word provides the root meaning for the word economy which originally had the meaning of the art of household management One of the most intriguing things about the science of ecology is that among other things it also studies the human factor both as dependent and determinant within the eco-system. Ecology studies the role of man and woman within the community of nature It tries to understand the destiny of man whose essential material, physical, and spiritual substance derives from the flow of nature Environmental degradation affects also

the quality of our life. Whether we realise it or not, ecological crisis affects every area of our life—our social relations, our health, our morals, economy, politics, our culture, and our future. Every social issue and human dilemma finds its roots in the rupture of humanity's essential relationship with the nature around. Environmental practitioners tell us that the contemporary human predicament and the mounting crisis on all fronts have come about due to man's ruthless assault on nature and his attempt to subdue and control its forces and properties.

Ecological Crisis—A Religious Crisis

One thing we come to learn and learn the hard way is an awareness of our own destiny. Human destiny is intimately tied up with the environment and conditioned by it. We can no longer afford to speak of man being above nature, a species disjuncted from the community of species and the rest of nature, living only for his own unique destiny. The mass of data we process from ecological fronts speak of humanity's interdependence on nature. We are intimately related with the rest of the species. If we are serious about a just and sustainable future for humankind, our primary concern should be with the destiny of nature rather than that of human beings. The death of nature means the death of the human species. In this sense, the destiny of both man and nature is co-terminating.

When we talk about the destiny of man and the destiny of the world, we are talking in religious terms. Christians, and especially Calvinists, understand the term destiny.⁵ If we articulate the concept of the destiny of nature, the ecological crisis then becomes a religious issue and demands a religious response from us. After trying for several decades to find answers for human predicaments in every discipline of science from biochemistry to space exploration, in all art from politics to sociology, and in every ideology and philosophy from humanism to existentialism, we are beginning to realise that the problems humanity is confronted with are basically religious in nature and only religious answers can solve them.

The term religion is a loaded one. The Latin word for religion, *religare*, means to bind strongly.

From an anthropological and sociological point of view

religion could rightly be described as man's response to the exigency of human condition, in which he is driven to seek security status and permanence by identifying himself with a reality greater more worthy than himself⁶

The premise of this definition accepts that the reference point of durability permanence and the meaning of life may be sought in an organising principle that upholds and binds together all existential realities. Humankind does not survive apart from being grounded and rooted in this ontological base. And in this sense religion is not just one of the many constituent parts within the existential realities, but ties together all other parts and becomes pandemic in subjecting the entire sweep of human experiences together with that of nature. Religion in any other sense is not religion at all. Should there be an enigma in any one area of this cosmic unity it affects the whole system. There is no secular solution to the problems humankind is confronted with. In this sense, ecologic crisis is a crisis of religion itself and demands a religious response.

Ecologic Critique of Christianity

In recent days Christianity as a religion is being singled out and charged with causing an ecologic crisis in the Western world which spills over affecting the rest of the world in one way or another. Christianity's religious and psychic vigour is thought to be the source of materialistic values, consumeristic life style and diabolical scientific, technological and industrial culture that damage the environment. Perhaps the most widely quoted ecologic critique of Christianity is Lynn White Jr., Professor of History at the University of California, Los Angeles. White had studied extensively the Social History of the Middle Ages. On December 26th, 1966 White delivered a lecture at the Washington meeting of the American Association of Science, on the theme "The Historical Roots of Our Ecologic Crisis."⁷ White became a celebrity overnight among the protagonists of ecology, and his lecture has become something of a classic. White who himself is a loyal churchman, made a scathing attack on Christianity and especially on Western Christianity accusing it of being the most anthropocentric (man-centered) religion the world has ever seen. He said "Human ecol-

ogy is deeply conditioned by belief about our nature and destiny." He contended that since Christianity believed that man has been given the dominion over all of God's creation, Christianity made it possible for man to exploit nature. Therefore, he said that Christianity bears a huge burden of guilt. White maintains that ecologic crisis will worsen and continue to persist until we reject the Christian axioms that nature has no reason for existence save to serve man. White concluded that so long as our science and technology are tinctured with the orthodox Christian arrogance, there would be no solution for ecologic crisis. His lecture raised a wave of protest as well as assent all across the Western academic circles. And ironically, the most positive response to White's thesis has come from ecumenical theologians.

Much of what White said can be refuted either from other historical facts or from modern hermeneutics (contextual exposition of Biblical theology for contemporary issues). However, there is a great deal of truth in his thesis, and Christians have been called to examine the preamble of their religious precepts and practises in the light of the mounting ecologic crisis. Historians, philosophers, and environmentalists have the argument of history on their side. We Christians find ourselves on the defensive against the forceful indictment of the ecologic critiques. Many contemporary Western social philosophers and futurologists shy away from their own religious cultural heritage, and a few of them even turn elsewhere, particularly towards Eastern philosophies, to pick up clues for discarding obsolete social paradigms and to find new directions for the future. Social philosophers like Thomas S. Kuhn and Fritjof Capra call this a "paradigm shift."⁸ Especially the practitioners of the "deep ecology"⁹ movements and the proponents of the New Philosophy of Nature like Arne Naess, Bill Devall, and George Sessions, and eco-theologians like Ian G. Barbour, Charles Birch, John B. Cobb, Jr., Eric J. Lott, and a host of others tend to look for new metaphysical ground that can be found to be supportive of the emerging planetary culture of the New Age that is less divisive and invidious. Eric J. Lott says

The modern technological attitude that has become part of human self-understanding, that is largely shaping the emerging global consciousness, needs to be countered with perceptions of human-earth relationship that can

come from cultures other than those Western cultural values undergirding modern technology¹⁰

Christianity with its numerous persuasions and sects is the largest of the living religions and by far the most successful in terms of its expansion throughout the world and its progressive outlook. And yet the contemporary social philosophers consider Christianity to be indigent in its eco-sensible precepts and practises. In fact the growing number of ecologic critiques of Christianity a viable just and sustainable future for both humankind and the world of nature classical Christian thought has very little to offer. The theandric¹¹ force of Christian theology and its tradition smacks of homocentrism which denies nature any intrinsic and desinential values.

It is quite intriguing to note that Christianity emerged as a weak defenseless religion. The founder Jesus of Nazareth, practised and taught the way of non-violence. Why is Christianity being accused of violence against nature and of unleashing a back lash of environmental problems? Are these critiques justified? Is Christian theology ecologically bankrupt? Do the Christian cultural products and its institutions exploit nature? Have we failed to identify with and draw from the hidden religious resources of Judeo-Christian tradition and scriptures? Can contemporary Christian thought make positive contributions for an authentic global ecotheology of the future? If so how do we go about this task? Can Christianity salvage the situation and put runaway man and the world back on the rails? Many critics doubt it.

We need to face these questions directly and honestly attempt to answer them if we are serious about our faith. Obviously within the limitations of this present study we can only touch briefly upon some of these issues and barely introduce the readers to the whole debate on Christianity and environment. We invite the readers to participate in this debate and go on to use the suggested bibliography and references for further study and action. The readers need not subscribe to our viewpoint. Obviously there could be more than one position.

A word or two about the stance of this essay is necessary at this juncture. This study has been cast against some reflections on Eastern religious philosophies and their contribution to ecology. And therefore in some sense, this study may reflect a biased stance.

Secondly, we need to stress here that our focus is on Western Christianity and when we say Western Christianity we mean Christianity as found in North America Western Europe Australia and New Zealand The fact is that the greatest polluters of the world's air soil and water are Western nations and their counterparts elsewhere all of which are Christians at least in name background and culture Christianity elsewhere particularly in the East has taken a different road in establishing human world relations Although we will briefly refer to other Christian traditions during the course of this study our primary focus here is with Western Christianity since ecologic critiques have arrayed themselves against Western Christianity more than any other traditions within Christendom Therefore we begin this debate with a brief survey of the birth growth and spread of Christianity

II ECOLOGICAL CONTOURS OF JUDEO CHRISTIAN TRADITION

Christianity has existed for two millennia Like all other living religions it originated in Asia during the axial period¹² And yet its historic development and influence until recently has been felt mostly in the west The Western culture owes its progress and dynamism to Christian ideals and values Ideas like liberty justice equality and the individual's worth and rights find their moral force in Christianity The term Christian was first used as a sobriquet in first century in Antioch Syria It identified those who believed in the divinity of Jesus of Nazareth and who followed his precepts and teachings The term stuck and has come to refer to the most influential and progressive religious phenomenon the world has ever seen Christianity is one of the most syncretistic of all faiths Although over the time its geographical centre of gravity has changed it has shown remarkable flexibility in adapting to and being reshaped by the diverse cultures and contexts it encountered along the way

Founder

Our knowledge of Jesus Christ the founder of the Christian religion is derived from four short biographies called the Gospels

found in the New Testament of the Bible. These were written by Mathew, Mark, Luke, and John who were his close associates. Jesus was born in Bethlehem, a small hamlet in Judean countryside, and was brought up in Nazareth of Galilee. In many respects, Jesus was a typical Jew of his time and adhered to all that the Jewish religious laws and customs demanded. He lived for about thirty-three years. During the last three years of his life, he travelled through the length and breadth of Palestine, teaching and serving the masses and meeting people from all walks of life. He proclaimed the Kingdom of God¹³ and taught his countrymen to follow its ideals and ethics. He gathered around him a band of disciples whom he trained and commissioned to propagate the message of the Kingdom of God. The common people looked upon him as a great prophet and teacher and believed that he was the Messiah, the political liberator who was expected to deliver the Jewish nation from alien rule. On the other hand, the Jewish religious functionaries regarded him as a threat to their dominance and had him put to death by crucifying him on a wooden cross. His close followers took his body and entombed it in a stone cave. Two days later, the tomb was found open and empty. The disciples believed that he had come back to life as he had said he would. In Christian religious belief, Jesus is not considered simply a great teacher, but God himself who had come down to earth in human form. Jesus is the universal and ultimate significance of Christian religious experience: faith and practise. Christians are therefore committed to follow the ideals and practise the ethics of the Kingdom of God which Jesus proclaimed. Christians also believe that they are under an obligation to spread their religion throughout the world and, therefore, are engaged in propagating the religion through proselytising, philanthropic and pious works.

Scriptures

The Christian scriptures are contained in the Bible. This book is the primary source of information concerning the founder, the origin of the Christian Church, and the religious precepts. It is considered to be an authoritative compendium of the principles of Christianity and its practises. But the Christian world is not in complete agreement as to just what constitutes the Christian Bible. According to Protestants, it comprises the thirty-nine books of the Old Testament, which were the canonical scriptures of Judaism.

written chiefly in Hebrew language during many centuries prior to the birth of Jesus. Together with these books of Old Testament, the twenty-seven books of the New Testament which record the life and teachings of the founder, the experiences of the early disciples and the homilies of the apostles to their fellow Christians and churches make up the core of the Bible. The Bible of Greek Orthodox and Roman Catholic churches contain fourteen other books appended to the Old Testament known as the Apocrypha by the Protestants who do not consider them canonical. These books are often included in the Protestant Bible but are fitted in as extra books between the Old and New Testaments. They are regarded by some churches as suitable for edification but not as the basis for Christian doctrines. The double corpus of sacred writings formed by the Old and New Testament has always been regarded in regulating Church life and as the ultimate source of Christian doctrine. Since the Protestant Reformation the Bible which till then was only available in Latin, Greek or Syriac languages has been translated into many languages and today it has been translated completely in more than 280 languages and substantial parts into more than 1700.

The Church—A Religious and Social Institution

The organization of the Christian religion is realised in the institutional local church—worshipping centre where the local body of believers gather together to engage in cultic and ritual exercises. From its inception Christianity believed and practised shared community life. Christ is regarded as the head of this living community of believers. Christians believe that God is present where His believers gather to worship him and is active in and through the church not only guiding the Church into all truth but directing her to accomplish the mission to the world which Jesus had initiated during his lifetime. Therefore it is impossible to think of Christianity apart from its expression in social and relief work as well as in the propagation of the religion through the life of the local and universal church. Christians and the church also feel a great deal of continuity with the history of Israel up until the advent of Christ and carry over Israel's understanding of being the chosen people of God. This idea of people of God commonly transcends time, space and race and unites all believers in a religious bond of unity. This catholic consciousness causes the emer-

gence of an universal church as well as opens the possibilities for the formation of denominational church traditions based on sectarian doctrines and practises. In spite of the obvious difference in the doctrinal and ritual expressions between various denominational and sectarian groups Christianity finds its essential unity and openness in the belief in the continuity of the historical person of Jesus Christ.

Theistic Ideal and Identity of Christianity

The God of Christianity essentially is the God of the Jewish religion as revealed in Torah, the Jewish scriptures, part of which is found in the Old Testament of the Christian scriptures. These scriptures describe Yahweh, the God of Israelites, as one who is beneficent, all powerful, universal and holy. He is the creator of all living and non living substance, the world—the entire universe. He upholds everything He has created. He is righteous and just before whom human beings must fall prostrate and worship. He is gracious and loving. He forgives the shortcomings of the repentant delinquent. Although Yahweh is transcendent, the appropriation and the infusion of this supreme deity with the historical person of Jesus has made the god of Christians more immanent and concrete than the Jewish deity. Christians believe that faith in the person of Jesus Christ opens up access to this supreme God. The God of the Bible is fundamentally a god who acts—acts in and through human historical process. He reveals himself to human beings in crucial historical contexts and accidents. In this regard, Yahweh of Old Testament is radically different from all other deities of other nations and cultures.

By the time the New Testament was compiled, the theistic stance of the Israelite religion, as appropriated by the primitive church of the first century, underwent a radical change. The traditional Christian theology combined the three constantly recurring theistic dynamics—the worship of the God of Israel, the accessibility to this God made possible through the person of Jesus, and the continuous divine presence with the believer in the Holy Spirit. This gave rise to the doctrine of the Trinity, usually spelt out in the formula "One God in Three Persons," and it has been commonly adopted by most Christian groups. The Trinitarian transformation of Israelite Theism incorporates a subtle Greek strain. The theistic ideal of Greek philosophy was an abstract concept of

highest god without a name often spoken of in negative terms. Early Christianity found its fertile ground in Greek culture. It was only natural for early Greek Christians to fuse the God of the Bible with this concept of a somewhat distant impersonal being. The Johanne and Pauline writings in the New Testament reflect these tendencies.¹⁴ The Greek theistic ideal had decisive influence on the writings of the New Testament. The use of a single impersonalised term God replaced the historically revealed Old Testament deity and expunged the historical hyperactivism with the abstractions of Greek philosophical and spiritual motifs. For all practical purposes, Christian theism can be understood as the historically revealed transcendent theism abstracted through the Hellenistic metaphysics made immanent by the person of Jesus and appropriated through the Holy Spirit.

Religious World Views Decide the Status and Role of Humankind and the World of Nature

World views are the fundamental axioms of any theological or religious systems. World views are systematized in religious dogmas and creeds or expressed in cultic observances, liturgies, poetry, art, and music. These are endorsed by cosmological and cosmogonical myths. World views are metaphysical constructs that establish essential relationships, status, and attitudes, and decide the role of the divine, humankind, and the world in relation to one another individually and collectively. The spiritual force of world views permeate the whole cultural ethos of any given community and decides the form and functions of all religious, economic, social, and political institutions. The theoretical essence and the cultural force of world views are transmitted from generation to generation through methopoetic folklore, art, music, literature, concomitant life styles, and vocational pursuits.

An investigation below the surface of historical and anthropological development of any religious tradition or ideological system exposes their cosmologies and world views. It provides a clue to understanding why and how man deals with nature in different cultural and historical contexts. What one observes as cognitive response to a given situation on the surface emerges as evocative impulse from the depth of historically and culturally conditioned layers of values and thought patterns. Every philosophy, says Alfred North Whitehead, is tinged with the colouring

of some secretly imaginative background which never emerges explicitly into its traces of reasoning"¹⁵ The source and foundations of these values and thought patterns need to be unearthed methodologically with appropriate anthropological tools

Futurologist Alvin Toffler indicated that some of the axioms of the preceding culture continue to persist through the succeeding cultures, and these residues cause cultural lags leading to severe social psychosis.¹⁶ Most of the axioms of our contemporary world views are those that are carried through from the hunting, pastoral and agrarian stages of our cultural development and these have failed miserably to respond to the needs of the industrial and technological society The residual axioms of the preceding culture will increasingly fail to make sense and become totally mute as mankind moves from industrial culture into the electronic and space age sub-terrestrial and acqual-cultures

The primitive Judaic tradition of the Old Testament is essentially built on the pastoral and agrarian cultural ideals of the Hebrew countryside and religious myths metaphors models and motifs emerge from these matrix As the history of the Israelites progressed the Hebrew world view underwent drastic changes The cumulative substantives and the dynamics of Jewish world view and its values were carried into the primitive Christian consciousness and became the foundations of the Christian world view

The primitive Church of the first century believed that it was continuing the genuine Jewish tradition Early Christianity looked upon the historical person of Jesus as the promised Messiah, the anointed one the expected political liberator of the Jewish nation Although the contemporary Judaism of Jesus time did not accept this claim, the church saw itself as the continuum of Israel's promised destiny and the product of the Hebrew religious teleology Christianity therefore to a large extent subscribes to the Jewish world view The cultural and teleological thrust of the early church was essentially that of Judaic religion Christianity worships the God of the Jews Jewish *corpus scripture* was incorporated into the Christian scriptures Jewish cultic practises rituals liturgies and morals were partly absorbed into the Christian faith and practise The Jewish origin of Christianity and its dependence on its religious and cultural resources, make students of comparative religion refer to Christianity as Judeo-Christian tradition

Therefore in order to get a grasp of the Christian world view, we would need to probe a little deeper below the cultural and anthropological development of Judaism. If we charge classical Western Christian theology of ecological ambiguity we must be able to trace its roots in Jewish religious thought. If this thesis is plausible the anti nature stance that characterizes Western Christianity may well be true of all other religions and ideologies that emerge from the historic Judeo-Christian religion and cultural thought patterns. The ecological bankruptcy of Christianity, in its Western form in particular is found to be common to most if not all of them. For instance one does not see much concern for nature either in Islam or in Marxism. These systems are basically anthropocentric in thought and practice and have very little to say about humankind's essential relationship with nature as a fundamental existential reality. Karl Marx's anthropocentric dialectics could not go beyond postulating the liberation of one class of human beings from the oppression of the other. John Lewis confirms this by saying,

It is not sufficiently understood that Marx's own thinking was basically humanist. He recognized the worth of individual personality; he blazed with indignation at social injustice; there was prophetic fire in his passion for righteousness. Behind the whole philosophy of Marxism there is passionate opposition to all relation, all conditions in which man is humiliated, enslaved, despised creature. That is why Marxism is a humanism.¹⁷

In the humanistic scheme of Marxism nature had no place. Had Marx seen that the oppression of nature by human beings is at the root of all human social and economic evils he would have interpreted the surplus value in ecological terms and Marxism would not have failed humanity.

III HISTORY OF JUDEO-CHRISTIAN TRADITION —AN ECOLOGICAL READING

To understand the historical roots of Judeo-Christian world view

we need to turn to the history of Israel and their religion as recorded for us in the Old Testament as well as to sources outside the holy canon. Often we are led to believe that Hebrews were a progressive race of people. This is far from the fact. Old Testament records and archeology tell us that Hebrews were literally backward in every area of their cultural development in comparison to their neighbours. Culturally, technologically, politically and militarily, Hebrews were far behind those of their surrounding cultures and nations. On account of their primitiveness, they suffered repeated assault and humiliation throughout their history except for a brief period of monarchy which lasted for about 400 years and especially during the reign of David and Solomon. Hebrew culture encountered the great civilizations of Mesopotamia and Egypt and later Assyria, Babylon and Greece and was shaped by them. Hebrews assimilated foreign elements and integrated them into their own socio-religious systems and thus maintained an unbroken line of ethnic and religious tradition.

The history of the Hebrew religion begins with stories about the legendary heroes Abraham, Isaac and Jacob—the Patriarchs and their descendents. Scholars believe that the Patriarchs and their tribes hailed from Semitic nomadic racial stock of the Central Asian region and migrated to the Phoenician/Palestinian region during the Middle Bronze Age.¹⁸ During their migration from Central Asia into Canaan, the nomads encountered a land which had a well-developed city-state culture with a number of native agrarian tribes living on the hinterlands around the fortified towns. These Palestinian city-states survived through the agriculture as well as the trade that went on between different nations in the region.

The Patriarchs were pastoral people and with their livestock they wandered through the hinterlands around the Canaanite city-states. They were on the margin of Canaanite civilisation. One interesting fact we note is that the Hebrew Patriarchs and their descendents began their sojourn with a unique sense of monotheism which set them apart from their contemporaries of the ancient Near East. The fact is that there was hardly any trace of the anthropological theistic residues of the preceding culture in Patriarchal religion. Scholars are hardput to find the source and origin of Hebrew monotheism. This is not the case with nature religions or animism. In these cases, the divine awareness emerges essen-

tially from human beings experience of and encounter with the world of nature. Anthropology of religion would attest that religion as a social and cultural phenomenon emerged when the pre-historic human beings encountered the world of nature.¹⁹

One of the contributory anthropological dynamics of this unique monotheism may well be the nomadic pastoral existence of the Patriarchal tribes. Cultural anthropologists attest the fact that monotheistic tendencies are more widespread among the pastoral than agrarian communities and cultures. The pastoral deities are more celestial and transcendent. These deities turn out to be males and war-like in character and usually represent the celestial forces like the sun, the stars, and the sky. There are hardly any idols or icons and their simple rituals usually consist of animal sacrifices made on altars built with stones. They develop rich oral traditions and abstract art styles, and the core of their religious cultural tenets are preserved and transmitted through mythopoetic language, songs, poetry, and drama.

Sedentary agricultural communities tend to worship down to earth, tangible objects rather than abstract symbols and representations. Objects and images represent the forces of nature, and these are personified and deified for worship. Invariably, many of these deities are represented in female forms symbolising the life forces of fecundity and the cycles of fertility. This was the case with the religion the Patriarchs confronted in Canaan.

The religion of the Patriarchs was markedly different from that of the Canaanite nature cults. Yahweh, the God of the Hebrews, was a Patriarchal God, a male god, and the Hebrews were strict monotheists. R. K. Harrison says:

At no time in patriarchal religion was there the slightest hint of a female component of the deity, and the same is true of the Sinai Covenant. Though the God of the Hebrews might be associated with several titles, there was never any suggestion as to plurality or multiplicity in the personage of the Deity. Unlike other oriental deities, He stood alone without consort or offspring, and was not restricted to any one geographical location, but was the controller of all cosmic forces.²⁰

Furthermore, there was no trace of any totemistic phase—an

extended bond of kinship relationship with any particular animal or objects and forces in nature. The essence of Hebrew faith depended on man's personal relationship with the transcendent deity. The essence of Hebrew religion was found in the personal relationship between Yahweh and his people and it was this bond of unity between Yahweh and his people which was expressed in the cultic life of the Hebrew race. However, there was always a defined distinction between the deity and the devotee and there was no sense of one absorbing the other or any reference to physical kinship or ancestral continuity. This theistic distinction between Yahweh and his people became the bedrock of the later Judaic world view.

No wonder the Hebrew Patriarchs had constant frictions with the Canaanite culture and their theism was at loggerheads with the Canaanite fertility cults. Aversion towards nature cults became the hallmark of primitive Hebrew theism. Although the actual and decisive confrontation between the Hebrew Patriarchal theism and the Canaanite fertility cults was to take place centuries later, the seed of this antagonism to anything that has to do with nature religions was sown during the Patriarchal times.

The story goes on to say that the last of the Patriarchs, Jacob alternatively called Israel migrated with the tribe into Egypt during a severe famine in Palestine. Natural calamities like drought and floods further affect and displace the marginalised groups and especially people who live by pastoral occupations. Early Israelites being nomads suffered the brunt of these natural disasters. Jacob and his tribe were forced to migrate to the fertile pastures in the Nile river valley basin.

The Hebrew experience of antiquity is overborne with exposure to the harsh and hostile forces of nature. Nature to them was a foe from whose malevolence they had to keep constantly fleeing. The vagaries of nature were looked upon with dread. This anthropobic experience of the primitive Hebrews influenced the succeeding stages of its cultural and religious development. When Hebrew religion crystallised during the years of sojourn in the Sinai desert, this tendency became more pronounced when nature instead of remaining a source of constant fear turned out to be an object for subduction, and man instead of fleeing nature became the very source of the threat. A sampling of this antagonistic disposition is given below:

Then God blessed Noah and his sons saying to them,
 "Be fruitful and increase in number and fill the earth.
 The fear and dread of you will fall upon all the beasts
 of the earth and all the birds of the air upon every creature
 that moves along the ground and upon all the fish
 of the sea they are given into your hands Everything
 that lives and moves will be food for you Just as I gave
 you the green plants I now give you everything
 Genesis 9 1 3

In Egypt Israel became a force to reckon with and a threat to national security The Pharaoh the King of Egypt subjected Israel to forced labour and slavery It was during this time of oppression that an Israelite by the name of Moses organized the slaves and liberated them from Egyptian oppression He led them through the desert to the borders of Canaan the land where their forefathers had roamed as nomads The historical event of fleeing from Egyptian slavery is popularly known as Exodus and it is believed to have occurred at the end of 13th century BCE Israelites believed that it was their God Yahweh who delivered them from the oppressive slave labour in Egypt

Thus historical experience became an important milestone in the evolution of Hebrew religious consciousness and world view Basic to the Exodus experience was the anthropomorphic conception of God that represented the divine personality in a manner suggesting human form Israelites began to see Yahweh in human terms as one who participates and shares the human experiences of love joy and pain The divine nature can be reflected only in human personality and not in the world of nature Yahweh was attributed with all human personality traits The essential knowledge and revelation of the divine to mankind could come only through personal revelation between two persons who are on a communicable wave length. Man alone was considered to have been created in the image of God and not the world of nature²¹ Therefore human beings and not nature was thought to have the potential to relate to God and share in the divine life So forceful was the anthropomorphism of Hebrew theism that almost no image or idols could possibly be identified as the representation of Yahweh During the years of sojourn in the Sinai desert Hebrews were flatly prohibited from worshipping idols that could represent the divine

in tangible objects of nature The first of the Ten Commandments succinctly expresses this prohibition.

And God spoke all these words I am the Lord your God, who brought you out of Egypt out of the land of slavery You shall have no other gods before me You shall not make for yourself any idol in the form of anything in heaven above or on the earth beneath or in the waters below You shall not bow down to them or worship them for I the Lord your God am a jealous God (Exodus 20 1-4)

Secondly the Exodus experience brought a new historical perspective and sense of destiny to Hebrew theism which was unique among the nations of the ancient Near East Since the experience of Exodus Yahweh the God of Israel was looked upon as a liberator and saviour—one who extricates his people from oppression and gives a new lease of life in concrete historical experience From then on God could reveal himself to humankind only in linear historical categories and not through the cyclical process of nature Only God's revelation in human history could be the valid means of divine knowledge The revelation of God in nature was slowly turning out to be repugnant to Judaic theistic consciousness

The Hebrew antagonism towards nature reached its high pitch during the Conquest of Canaan Israelites who escaped from Egypt wandered about with their flock in the Arabian desert for some years before they could muster enough strength to cross over the Jordan river into the land of Canaan to confront the native people Israelites believed that the land of Canaan flowed with milk and honey, and that this land had been promised by Yahweh to their forefathers The nomadic life and the years spent wandering in the Arabian desert had mobilised them into a warlike tribe and on migrating into Canaan they were able to confront and conquer easily the natives of the land of Canaan. The sedentary agrarian culture of Canaan gave way easily to the fierce military onslaught of the migrating nomadic tribes from across the desert Israelites were thus able to subdue and eliminate with great success the polytheistic nature cults of the native people

Canaanite culture was basically agrarian. The native religion reflected to a large extent the agrarian cultural values Canaanite

religion consisted of nature worship, ritual prostitution, polytheistic cults with numerous gods and goddesses, snake and bull worship with attendant fertility rites and orgiastic festivals. Hebrew religion was radically opposed to these Canaanite nature cults, and this brought them into open conflict. In Canaanite fertility cults the snake was revered as a symbol of the power of fecundity. The serpent, the symbol of fecundity of Canaanite religion, was turned into a symbol of evil in Hebrew religious mythology. We read in Genesis story of the Garden of Eden about this serpent:

Now the serpent was more crafty than any of the wild animals the Lord God had made (Genesis 3:1)

So the Lord God said to the serpent: 'Because you have done this, Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust and all the days of your life. And I will put enmity between you and the woman and between your offspring and hers; he will crush your head and you will strike his heel' (Genesis 3:14-15)

In fact Satan, the arch rival of Yahweh, was depicted as a Serpent both in scriptures and sacred iconography.²²

From the very beginning of their contacts with Canaanite culture, the Hebrews detested the nature cults and were set on eliminating the native people and their culture together with their cults. The polytheistic agrarian nature cults were sub-planted with monotheistic worship of Yahweh. The fertility rites of the idolatrous Canaanite cults crumbled in the face of Hebrew monotheistic patriarchal and pastoral ideals and ethics. This theological and social psychology of the culture, which emerges out of historical monotheistic ideals, sets the tone and tenor of the essential relationship man would have with nature around, and this is reflected in the Hebrew theology of the Old Testament. The essential doctrine of man's place in creation and desacrilization of nature in Hebrew thought had the genius in this confrontation with Canaanite fertility cults.

But then this confrontation with the nature cults of Canaan was not as thoroughgoing as one would have expected. For one thing, the Israelites were going through a phase of cultural transition in adapting to a sedentary agrarian life style from that of a nomadic

pastoral life With the conquest of Canaan and the gradual assimilation of Canaanite natives within the dominant Israelite race the pastoral life style of the Israelites gave into the Canaanite agrarian culture The Patriarchal theistic cults of the Hebrew pastoralism would not harmonise completely with the new agrarian life style to which Israel had opted Indeed during and after the Conquest of Canaan Hebrew religion suffered severe cultural convulsions due to the theological lag experienced in the transition from pastoral cults and ideals to that of agrarian culture Agrarian sedentary life style demanded cults which would create tangible objects of worship symbols of meaning that attest the seasonal cycles of nature sacrifices that propitiate the malevolent forces of nature and rituals that invoke fecundity and festivals that celebrate the bounties of nature The transformation from pastoral to agrarian life style brought at times severe traumatic social psychosis in the early Hebrew society that occupied Canaan The Patriarchal monotheism suffered a severe setback There were sporadic attempts to revive and integrate the Canaanite nature cults and fertility rites with the Patriarchal cult To the migrating Israelite tribes who were taking up to agrarian life style the Canaanite nature cults looked more appealing and culturally satiating than the transcendent historical theistic ideal of the Exodus experience which did not harmonise with the agrarian ethos Conscious attempts were made to marry the pastoral cults of the Patriarchal religion with the agrarian Canaanite cults Attempts were made to rehabilitate Baal and Ashtoreth the chiefs of the Canaanite-Phoenician fertility divine consortium Idol worship and planting of sacred groves became widespread throughout Israel And it was in this context of apostasy that institution of the prophetic schools emerged in Israel Old Testament prophets denounced Baal worship and called Israel to forsake the fertility cult of the natives

This was also a period in Israel's history when the national identity of Israel was sustained by a monarchical form of government In terms of eco-sensible culture the monarchical era was indeed a landmark For it was during this time that the sedentary agrarian life style attained a level of perfection stability, and permanence which contributed to all round well being and prosperity Art and literature flourished during this period People believed that the land was gifted to them under a covenant agreement between Yahweh and Israel This implicit understanding of the

covenant was that the unfailing adherence to the obligations of the agreement would bring in all round prosperity and the blessings of fecundity for the fields and the cattle. The covenant spelt out the continued safety and security of not only human beings but also all life. This is a sampling of the recurring covenant theme of the Old Testament found in the story of deluge.

And God said 'This is the sign of the covenant I am making between me and you and every living creature with you: a covenant for all generations to come. I have set my rainbow in the clouds and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds I will see it and remember the everlasting covenant made between God and all living creatures of every kind on the earth. So God said to Noah 'This is the sign of the covenant I have established between me and all life on the earth' (Genesis 9:12-17).

The period of Israel monarchy was also a time when Hebrew theism was interpreted in wholistic terms and not so much in historical categories and the force of Exodus historicism on the Hebrew world view was balanced with ecological motifs. During the four centuries of monarchy which began around 1020 BC Hebrew religious thought was anchored to covenant theology and this infused a sense of static permanence in the political and cultural process of Jewish history.

A feature of covenant theology was its rootedness to the land and soil and the blessings of fecundity. Covenant theology was expressed in establishing covenant relationship not only with Yahweh but also with the soil, land, animals, water, air, sun, moon and stars as well as with man and woman and with one's own neighbours, strangers and sojourners. This covenant relationship between Yahweh and Israel and their land during the period of monarchy reveals a remarkable wholistic and eco-sensible philosophy of life. Israel understood these organic living relationships

with one's own environment as fundamental to the welfare of social, religious and cultural life. Unlike the Patriarchs who wandered about over the land with their cattle, the people of Israel were rooted deeply to the land, soil, mountains and seas. Together with Israel, Yahweh was also grounded to the land. Yahweh could now reveal himself to his people only through anthropomorphic down to earth metaphors. Yahweh's covenant with Israel was experienced more in terms of the fecundity of soil and livestock. Yahweh was experienced as one who fecundates the whole world of nature and makes it come alive by his living presence and his continuous creative activity. He was near and as concrete as a good shepherd who made his people lie down on green pastures and led them beside the still waters. The temple at Jerusalem, the cultic site of Judaic religion, was symbolic of this covenant relationship. The continuity of the royal dynasty of David was another sign of security and means of realising the hopes and aspirations of the covenant blessings.

The conjugal benediction of the pastoral and agrarian theistic ideals of the period of monarchy lasted for only four centuries. This organic existence of Israel was rudely shaken when the city of Jerusalem was destroyed in 587 BC by the armies from Babylon. People of Israel were carried away as captives. The loss of the temple compelled the Jews to seek other forms of worship.²³ The downfall of monarchy which had sustained the national identity of Israel was interpreted as the defeat of Israel's God—god who was thought to be rooted till then to the land and his people in Canaan. The Jewish captives were therefore forced to rethink their theology and redefine their relationship to their native land. The Jews in exile began to articulate their faith in eschatological terms. Thus, the way Israel religion developed among the exiles gradually became determinative for all Judaism and became the basis of primitive Christian thought.

In Babylon, the Jewish captives and especially the religious functionaries were confronted with Persian religions of dualistic philosophies. Notable among them was Zoroastrianism. Prophet Zoroaster, who lived around 6th century BCE, gave shape to this religion. Judaism of the monarchical times in Israel was very much organic in character and survived as such for nearly four centuries. But when it was uprooted from its native land at the time of going into exile into Babylon, it lost its organic functions. Inter-

estingly enough the confrontation of Judaism with Persian philosophies transformed it into a dualistic religion overnight

The Persian religions and especially the Zoroastrian religion are endowed with rich mythological metaphorical resources for articulating dualistic metaphysics. Such mythical and theological concepts as heaven and hell, light and darkness, the Armagedon—the great final battle between the forces of good and evil, the final judgement, the resurrection of the dead in bodily forms, and eternity make up the dualistic schemes. Satan as an arch rival of Yahweh was conceived as a possibility in Judaic religious myth only during the period of exile.

Hebrew theology, for all that we know, did not begin with dualistic world views. Dualism was a contribution with the Persian religious thought made to Judaism during the exile times. Not only Judaism, but almost all religions of semitic origin are tinged with dualistic schemes. Persian dualism was absorbed by the Jews in exile, and this was later carried through to the first century, affecting the New Testament theology. Christianity has been influenced by dualistic motifs, and Protestant Reformation accentuated the dualistic metaphysical dynamics, especially in Western Christianity. Western Christian theology as well as its cultural products and institutions are shot through and through with dualistic metaphysics. An anti-nature stance is an immediate by-product of dualistic thoughts, and Christianity has often been charged on this score.

An important corollary of the dualistic religious motif was the articulations of the religious aspirations and hopes in eschatological linguistics. Apocalypticism was one such expression. Apocalypticism anticipates the culmination of historical process and the final consummation and resolution of the dualistic conflicts and tensions. It is often spoken of in terms of victory of good over evil in trans-historical finale. Apocalyptic oracles predict the cessation of unresolved human predicaments. Judaism of exilic times was struggling to keep its faith alive in uncertain historical process, and the pessimistic mood of the Jewish captives forced them to borrow the Persian dualistic tenets which were presented in eschatological time frame. It was quite understandable why the Jews in exile opted for eschatological world views. The captives yearned for their homeland, and this yearning was expressed in eschatological theology which promised a bright future at a distance, as well as kept up the sagging morale of the captives amidst

the gloomiest historical prospects. Eschatological and apocalyptic readings of historical process invariably induce other worldly disposition and negates the present and the material and physical world at the expense of realising the world to come. Such disposition are contemptuous about the world of reality and often take anti nature stance. An eschatological and apocalyptic view of history is an integral part of Christian religion and has a place in the creedal confession. The Second Coming of Christ has thus captivated the imaginations of early Christians. The seed of Christianity's other worldly disposition and the concomitant contempt towards nature may well have been sown at the time when exilic Jews assimilated Persian dualistic and eschatological metaphysical motifs as part of their religious tenets.

The prophets who served during exilic times picked up these dualistic as well as eschatological themes. Also many other theological myths such as Creationism, cosmic saviour, virgin birth, resurrection of the dead, heaven, hell, angels, demons and the 'born again' spiritual regenerative religious experiences, all of which are fundamental to the Christian doctrines and dogmas were borrowed from Zoroastrian religious thought and adapted. In fact, scholars tell us the Hebrew Creation saga found in the first few chapters of the book of Genesis was inspired and composed during the exilic period. The influence of Persian religious thought in prompting, not only the Creation story, but several other metaphysical metaphors of later Judaism can not be ruled out. Incidentally, Persian religions during the time of Israel exile in Babylon was kept alive mainly through oral tradition. The exposure to the oral traditions made Judaic religion susceptible to Persian dualistic metaphysical thoughts. The exilic time in Babylon was also a period when much of the Old Testament canon was redated and compiled. Several Jewish captives took to copying and preserving the Torah as a full time profession and these were known as Scribes.

By the close of 5th century BC, the captives in Babylon were freed and allowed to return to their homeland. Bands of captives migrated back to Palestine under the leadership of charismatic nationalists and religious leaders. They rebuilt their towns and temple in Jerusalem. From then on till the advent of Christ, Israel lacked central political and administrative machinery. The country was kept together by the cultic observances of its religion and Judaism of post-exilic times was characterised by an anxiety state.

During this time Jews came under the increasing influence of Hellenism. Following the defeat of Persian armies in Asia Minor in 333 BCE, Alexander marched into Syria and Palestine. Alexander dealt kindly with the Jews. With Alexander also came the overriding influence of the Hellenistic culture and philosophy. Greece was known for its abstract philosophy. By the time Hellenistic influence could sweep across Palestine and influence the religious thought of Judaism, the Torah was codified and canonised and was therefore not open for the intrusion of Greek philosophical motifs. It was left to the Inter-testamental literature²⁴ and the New Testament to absorb the Greek philosophy which affected early Christian thought.

Judaism also received its Greek influence through the Jews who had dispersed through the Mediterranean world. Many of these Jews lost their national identity and the use of their mother tongue, the Aramaic language, and instead became conversant in the Greek language.

Jews, by their very disposition, were not given to abstract philosophy and intellectual exercise. Till the close of exilic times, Jewish religion was anchored to the claims of divine revelation in human historical process and a living experience of the personal relationship between the people of Israel and Yahweh. Therefore, neither the products of rational exercise nor intuitive illumination were the essential components of Jewish religious experience or *corpus theologiae*. Jews were realists and not idealists. With the overriding influence of Hellenism throughout the Mediterranean world during the Inter-testamental period, the tendency towards philosophising religious ideas became attractive to Jewish theologians. The Hellenistic way of thinking, concepts and ideas were devoid of its existential power, acuteness and concreteness. Philosophic abstraction of religious concepts was becoming increasingly popular in Jewish theological circles. Conscious attempts were made to articulate the concrete historical Jewish faith through abstract linguistics of Greek philosophy. This tendency towards philosophising became evident in the writings of New Testament and early Patristic²⁵ and apologetic works.

Two distinct strains of thought emerged as a result of the Greek philosophical intrusion which contributed to the world view of the early church. First, there emerged a forced dichotomy between the spiritual and the material realm. It was a direct result of the

form/matter debate of Greek philosophy. In Greek thought form was considered sublime and ideal while matter was base and crude.²⁶ The spiritual was to be desired above material. Spirit is good while body is evil. The material world was considered partly evil and therefore considered fit for destruction. We find some sampling of this in the writings of Apostle Paul in the New Testament.²⁷ Writing to the church in the city of Colosse Paul writes

set your minds on things above not on earthly things
 so Put to death, therefore whatever belongs to your
 earthly nature sexual immorality impurity lust evil
 desires and greed which is idolatry (Colossians 3:2-5)

The idea that evil is basically a product of the material world is integral to Greek classical thought. Matter was considered to be the seat of evil both in the world and in the human personality. The Greek dichotomy between the spiritual and the material realm seeped through early Christian thought and therefore the whole of New Testament theology was shot through and through with spiritual motifs and linguistics at the expense of material or natural categories.²⁸ Even Christology the person and work of Christ was overwhelmingly understood and interpreted in spiritual and other worldly terms. The justification to accommodate the Greek dichotomy was sought in the exegesis of Jewish religious myths. Primitive Christian thought accommodated the Jewish belief that the earth was cursed by the Creator at the time of the failure and disobedience of the first human couple Adam and Eve in the Garden of Eden. Creation saga records this pronouncement of this curse on the world. Speaking to Adam God says

'Because you listened to your wife and ate from the tree
 about which I commanded you you must not eat of it

Cursed is the ground because of you through painful
 toil you will eat of it all the days of your life. It will
 produce thorns and thistles for you and you will eat
 the plants of the field. By the sweat of your brow you
 will eat your food until you return to the ground since
 from it you were taken for dust you are and to dust
 you will return (Genesis 3:17-19)

The desire to be free from this world and the physical body, which are prone to evil and decay, was reflected in the life style of early Christian communities. This finds vivid expression in the New Testament and early patristic works.

Secondly perhaps the most significant influence of Greek philosophy on Judeo-Christian thought was the concept that time progresses on a linear historical space-time scale. Up until the return to the homeland from the exile, Jews had no unique concept of time. For them, time appeared to proceed in calendrical and cyclical movements. With the spread of Greek thought across Palestine during the Inter-testamental period, the possibility of looking at the historical destiny of the Jewish nation in a linear space-time reference provided the much needed boost to the sagging morale of the Jews who were striving to regain their national identity. Early Christians obviously lived with a linear space-time consciousness and this is evident from the projections they infused into such theological dogmas as the Kingdom of God, the second Coming of Christ and apocalyptic events. It reflected the anxiety of the early Christians who were not only living in a period of national crisis but were also undergoing severe persecutions from their adversaries. They looked forward for the fulfillment of their religious aspirations in a trans-historical consummation and the contemporary historical process was viewed as being only the intermediate stage of this fulfillment. There was a sense of urgency in all their religious beliefs and practises. They believed in the imminent return of their Lord Jesus who was expected to wind up all the historical process and thus they hoped would happen during their life time. Apostle Paul in his letter to the Christians in Thessalonica writes

According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. (I Thessalonians 4:15-17)

Because of this belief early Christians lived a very simple and chaste life in shared communal living. They hardly possessed any wealth, and most of them were poor or were slaves. Anything that had to do with the world of nature or material things had a very low premium in the mindset of the early Christian communities. And it was this high premium on time and not on space or the world out there that gave the early Christians the integrity and fidelity that helped them to survive amidst severe persecutions unleashed by the officials of the Roman Empire and the Judaic religious functionaries. For Judeo-Christian thought, time could only progress over a linear scale proceeding to a cessation of all historical process, therefore time was considered as absolute and space as relative. The most pronounced expression of this metaphysical dynamic is found in Western Christian culture and its products.

With the Constantine accession to power in 313 AD, the naive character of primitive Christianity changed overnight. Constantine embraced Christianity and made it the state religion of the Roman empire. From then on, Christianity assumed imperialistic garbs and began to thrust itself forward as a world religion. The Christian religion was an integral part of the empire's political process and was greatly influenced by this association.

From the early centuries of the growth of Christendom, Christianity began to operate with two centres of gravity. One was Latin Christianity with its focal centre in Rome with the presiding Pope exercising his control and authority. The other was the descendant of the Byzantine Christianity, the Orthodox Church of the East, which had hold in Greece and in all the Balkan countries except Albania. Since the early first centuries, sizable populations of Christians of the Eastern Orthodox Christianity could be found on the Malabar Coast, the present day Kerala State of India. However, the largest number of Eastern Christians today are found in Russia and in the East European countries.

Eastern Christianity is marked by a sense of continuity—of embodying the ancient in the modern world of being, a 'living antiquity'. Church historians point out that Eastern Christianity had no middle ages. It lacks the vitality and the progressive spirit of its counterpart, the Latin Western Christianity. In spite of the lacklustre disposition of Eastern Christianity, contemporary theologians and eco-philosophers are beginning to find Orthodox theol-

ogy and its world view more attractive for its ecosensibility than the theology of Western Christianity. Although, Eastern Christianity does not articulate human world relationships in a systematic or scientific manner its tenets and practises exhibit more integrated and artistic approaches to nature. Orthodox Christianity conceived nature as a symbolic system through which God spoke to man. The religious study of nature for the better understanding of God was known as Natural Theology and Orthodox Theology was amenable to the demands of Natural Theology. Every element both animate and inanimate in nature is an object lesson for moral and ethical teachings. Thus an ant is a sermon to the sluggard, the beauty of the lilies of the valley a testimony to God's providence and the grandeur of celestial phenomenon a proof of divine sovereignty.²⁹ A few Eastern theologians like Gregory of Nyssa, Dionysius the Areopagite and Maximus the Confessor stand out as milestones in articulating ecosensible spirituality of the Orthodox Christian Theology.³⁰

Our focus here of course is on Latin Christianity, the harbinger of Western Christianity, which has been accused of being at the root of modern man's abuse of nature. By 500 AD, Latin Christianity was solidly based on a world empire and had assumed the intellectual garb of a sophisticated literary civilization. With the Roman Empire as its principal base, Christianity continued to expand among the tribal peoples north of the imperial frontiers. This expansion was made possible both by dedicated agents set apart to preach the faith and by ordinary people carrying it in the course of their daily work and family life. The Roman Empire broke down during the 5th century. As the Empire broke down, Christianity spread among the states which arose out of its ruins. Rulers like Charlemagne, the King of the Franks, extended their frontiers and thus brought many pagan people into Christian fold.

The Europe of Charlemagne's time was deeply immersed in ignorance and superstition. Primitive European animism, paganism and some Christian ideas went into the making of the European Christian mindset. The Christian clergy were jacks of all trades. They were the medicine men, the magicians, theologians, scientists and city fathers. From this barbarian stage, Western Christianity approached the middle ages. From the pre-Christian centuries of primal religion, the European peasant continued to believe in the benevolent and malevolent spirits which were

thought to control the daily affairs of human life. It was found necessary therefore to appease the evil spirits while entreating the good ones for prosperity and security and the church was called upon to perform the rituals necessary to appease the evil spirits and invoke the good spirits. Although the idea of the Empire was given up, it was preserved in the idea of *Corpus Christianum*, the Empire of Christ to whom all Christian princes and people owed allegiance.

Although modern historians do not get very excited about the Middle Ages in terms of ecological sensibility, it was one of the best periods in the history of Europe. Europe of the middle ages was Europe of an organic world view. People lived in small communities with an intimate contact with nature in terms of an organic relationship characterised by interdependence of spiritual and material phenomenon and the subordination of individual needs to those of the community. The life of the people exuded serenity, security and contentment. People did not have much, but there was enough to go around and satisfy everyone. One of the factors which was the basis of this stability and sanity of the medieval countryside was the church, the Roman Catholic Church. The church provided the overall spiritual dimension of this community life through literally adhering to the doctrine of *Corpus Christianum*. The basis of this dogma is that the institutional church embraces all of Christendom and all facets of Christian life. During the medieval period, the spirit of *Corpus Christianum* was all pervasive in the community's life. It implied that all of life and its realities, both spiritual and material, this world and the world to come, including the world of nature, were an integral part of *Corpus Christianum*. The medieval church stood tall and erect at the centre of the community's square. The medieval mind assumed that the beings and objects in the world possessed another reality, one that could not be perceived, but a reality to which the observer was also related. Speaking about this, Owen Barfield says:

It is clear that (medieval man) did not feel himself isolated by his skin from the world outside him to quite the same extent that we do. He was integrated or moralised into it, each different part of him being united to a different part of it by some invisible thread. In his relation to his environment, the man of the middle ages was

rather less like an island rather more like an embryo
than we are³¹

However with the advent of the age of enlightenment scientific revolution and especially with the Protestant Reformation and the rise of industrial Revolution, the *Corpus Christianum* of the organic community life was displaced throughout Europe. Protestantism originated just about the time when scientific revolution was making its appearance in the European middle ages. The psychological roots of Protestantism were in the affirmation of the autonomy of one's own self and faith and the independence of the local community as against the sovereignty of the universal empire either political or ecclesiastical. The human self was perceived as separate from the world and the world as a sum total of particles that could be observed, analysed and controlled. The intrinsic participation of the person in observed phenomenon was simply denied and the world out there was externalised, objectified and secularised. And in the words of H. Paul Santmyre, modern Protestantism has by and large become ecologically bankrupt.³²

This forceful indictment against Protestant tradition in fact should be directed against the contemporary Fundamentalist Christianity for it is in this tradition that one witnesses extreme sacrilege to nature as expressed in the cultural products of Western Christianity. Fred Denbeaux says

The historical task of the Reformation was to direct attention not to the creation but to the Creator, not to the order of the world but to the faithfulness of Him who had redeemed it. A high price was paid for this victory. Although new vigor was given to the doctrine of redemption, the idea of creation was all but lost.³³

This was not all. There were other casualties as well. Protestant Reformation also displaced Natural Law and Natural Theology. These and other doctrines had significantly contributed in shaping the Christian dogmas and ecclesiastical discipline down through the medieval period. The theology of medieval Christianity was to a great extent ecologically sensible. It maintained a dynamic organic relationship between God, humankind and the world. With the advent Protestant Reformation, a decisive trans

formation took place. The essence of this radical shift of the Reformation was that the whole of Protestant theology transformed into what Karl Barth called 'theanthropocentric'—with God and humanity as its chief subjects.³⁴ Nature was denied its due share of Biblical soteriology (theology of salvation). Cosmic Redemption was excluded from the divine drama of salvation. Contrarily, mankind's stewardship and care of nature did not form the essential demands of the Protestant ethical or ecclesiastical magisterium. About this Paul Santmire says:

Protestant theology in the four centuries after the Reformation tended to give up its claims—God's claim—on nature and the life of humanity in nature altogether. Rising above nature in order to enter into communion with God became a hallmark of Protestant thought. This happened precisely at a time when Western culture at large was breaking away from the theological and ethical influence of classical Christian symbols and norms and giving free reign to a spirit of aggrandizement—as well as progress—in human affairs and policies of exploitation—as well as development—directed towards nature. In the nineteenth and early twentieth centuries Protestant theology by and large washed its hands of nature as it were and thereby gave the spirit of modern industrialism its *de facto* permission—sometimes its *de jure* encouragement—to work its will on nature.³⁵

Protestant theology interpreted the doctrine of creation in such a way as to establish an absolute distinction between God and Creation. The dichotomy between God and the world was forever sealed. Secularisation of Nature in Protestant thought turned Western man into the plenipotentiary between God and the World. And it is in this theological climate that modern science and technology were given free hand to wield their diabolic force against nature. Against this diabolic ecology critics like Lynn White Jr and others have arrayed themselves.

This brief survey and ecological reading of Judeo-Christian tradition has brought to the fore two things. One is that it would be wrong to write off the Christian tradition and its theology as

ecologically bankrupt. This survey has more than adequately established that the Judeo-Christian tradition and its theology are amenable to create an eco-sensible culture and humane society and are endowed with rich religious resources that can assure a just and sustainable future for both humankind and the world. And yet on the other hand, it must be acknowledged that some of its dogmas and tenets, if isolated and employed as social praxis, promote humankind's violence against nature. Perhaps in modern times we are witnessing more of Christianity's violence against nature than the working of its care and stewardship. Secondly, wherever there was wholistic approaches to the praxis of Judeo-Christian religion, it contributed to the all round development and welfare of not only human beings but also the environment. Contempt towards nature comes about only when one or few of the religious tenets are employed to assist man to transcend the world of nature rather than to integrate and harmonise his destiny with that of the nature.

IV

ECOLOGICAL AMBIGUITY OF CLASSICAL CHRISTIAN THOUGHT

The brief historical survey underlined some of the ideological and metaphysical motifs that had decided the essential human world relationship of Judeo-Christian tradition. The survey makes it obvious that the accusations levelled against the Hebrew tradition as having conceived and nurtured religious ideas that promote eco-devastating human world relationships are based on a lopsided assessment of the Biblical religion. It is a fact that the etymological metaphysics of Hebrew religious vocabulary does not contain any term for what we understand today as nature or environment. The Greek word for nature, *physis*, crept into Judaic religious literature only during the Inter-testamental period and was extensively used in Apocryphal Books. The concept of nature as such is a contribution of Greek thought. For the Hebrew mind, set human life as such did not exist in a vacuum. There was no clear cut distinction between human or natural categories. Everything within the cosmic realm was created by God. All creatures therefore shared the same substance and teleology.

The root of the allegation of Western man's violence against nature should therefore be traced to other sources as well, and not only to the Hebrew religion or tenets of the Biblical theology alone. It would be correct to say that the actual fault lies in the exegesis of the Biblical religion with the tools of the mechanistic metaphysics and the values of the scientific and industrial culture since the 16th century. Dogmas such as monotheism, theandric historicity, dualism, apocalyptic eschatology, polarised dichotomy, secularisation of nature, cosmogony, linear spacetime and institutionalised patriarchy have all been tinged with the mechanistic hermeneutics, and the emergent religious values have contributed to the ecological bankruptcy of Western Christian tradition. These exegeses are simulations of the essential Biblical doctrines and are shaped by the contemporary cultural values of the Western world. Not only have they profoundly influenced Western culture, values and society, but they also have decisive control over the cultural process and progress throughout the world. We will briefly discuss some of these crucial axioms and point out their ambiguity in contrast to those that can contribute to sound eco-sensible social practises and culture.

Creatio ex nihilo—Cosmogony in dilemma

In the last few decades, Christian theology as a whole is becoming increasingly sensitive to its cosmological views. The classical interpretations of the doctrine of the Creation have become vulnerable not only to the attacks of modern science but also to the hermeneutics of the textual critiques. The mounting ecological crisis is forcing Christian theologians to make a fresh reading of the revered doctrine of Creation as well as the whole metaphysical matrix that supports Christian theology and especially Reformation theology. Age-old theological assumptions about the origin of the cosmic structure, and the place of man in nature have come to the attention of the ecologic critics.

A key to the understanding of the classical Christian cosmology is found in the radical notion of *creatio ex nihilo*—created out of nothing. This doctrine teaches that God created the whole cosmos with all animate and inanimate beings, material substances and forces out of nothing. Created out of nothing meant in essence that

- God created the universe according to His own free choice
- When God created the universe, He did not use any raw material which was already there neither did the universe and all that therein emanate from the divine nature or substance
- Therefore the world and the whole created order are temporal contingent and penultimate—not eternal
- God and the world are mutually separated and distinct from each other

Almost every school of Christian theology since the days of early church has accepted *creatio ex nihilo* as an integral part of its body dogmatics without any question. The implicit understanding was that if there was any one dogma which substantiated the purity of Christian theism and differentiated it from dualistic or pantheistic or monistic stances it was this dogma—*creatio ex nihilo*. *Creatio ex nihilo* is also called upon to answer the problem of evil in the face of a Creator God who creates all things good. Strange as it may seem until recently no one has ever thought of repudiating this dogma. Although Karl Barth called *creatio ex nihilo* an absurdity he accepted it all the same.³⁶ It is only now that a few eco theologians like George Hendry and Wesley Granberg Michaelson are raising serious objections to this doctrine on moral grounds.³⁷ The irony of the whole thing is that the Protestant Bible does not have any test to support this doctrine *creatio ex nihilo* although Protestant theology has capitalised this dogma. Very often Gen 1:1, Rom 4:17 and Hebrew 11:3³⁸ are called upon to support this doctrine but on close scrutiny there is nothing in these texts to suggest any idea of *creatio ex nihilo*.

However we find this in the non-canonical sources outside the Protestant Bible in apocryphal sources which are part of the Catholic as well as Eastern Orthodox Scriptures. References to this are also found in pseudopigraphic literature. These literatures were produced and circulated during the Inter Testamental period. The earliest known reference we have to this is found in II Maccabees 7:28

Recognize that God made them out of things that did not exist

Creatio ex nihilo as such emerged in the Rabbinical schools (reli

gious schools of Jewish religion) during the post exilic times. It was a time of trial for the Jewish faith. Jewish cosmogony was inspired and conceived during the encounter Judaism had with the Persian dualistic religions. Another new dimension was infused when Jewish cosmogony encountered Greek cosmogony. The Greeks believed that matter was eternal and existed along with God and that He, God, moulded this universe out of the chaos of matter which was already there.³⁹ This became offensive to the Jewish mind. If matter existed eternally along with God, matter should be absolute. On the same score, god who exists along with matter that is eternal could not be god at all. In the midst of such absurd abstractions, one could easily appreciate that the early church opted for *creatio ex nihilo* in order to keep her own theistic theology groomed to meet any threat to it. The threat came from the heretics of primitive Christianity and especially from the Gnostic and Manichean schools which held on to dualistic doctrines. Most of these had their root in Greek thought. To the Gnostics and Manicheans, nature was a realm of evil from which the human soul sought to escape. Many of these heretic schools had their root in Greek thought. The early church believed that *creatio ex nihilo* was a faithful rendering of the God-World relationship as decided by the Creation story of the book of Genesis.

It must be acknowledged that as dogma, *creatio ex nihilo* safeguarded the integrity of the theology of the primitive church during the critical period of its development. It served as an antidote to the Hellenistic cosmogony which in essence attempted to dilute the force of the church's theistic stance. Post-exilic Judaism was very careful not to sacrifice its universal ethical monotheism to the form/matter debate of the Hellenistic cosmogony. It was but natural that primitive Christianity inherited this theistic stance from post-exilic Judaism. However, in these days of environmental crisis, the potency of *creatio ex nihilo* to sustain the religious and ethical thrust required to ensure the future of this world is seriously questioned on moral ground.

Creatio ex nihilo suggests that it was the divine wish and will that brought this world into existence. If God created the world out of nothing, it goes without saying that this God could also let the world go on without his continued support. The world then is like a clock that has been set in motion by the great clock-maker and nothing more. The world has no intrinsic value of its

own. *Creatio ex nihilo* therefore finds favour with the mechanistically oriented mind of modern man. The doctrine secularises nature. When nature is secularised it becomes easy for human kind to objectify nature and control it. Western Christianity therefore unwittingly produces a culture that creates a secularised universe which is autonomous and mechanical so that man could manipulate this autonomy and mechanical laws for his egotistic ends. C.F. Von Weizacker a German Physicist reflects upon this stance of modern science:

The concept of strict and generally valid laws of nature could hardly have arisen without the Christian concept of creation. Matter in the Platonic sense which must be prevailed upon by reason will not obey mathematical laws exactly. Matter which God has created from nothing may well strictly follow the rules which its Creator had laid down for it. In this sense I called modern science a legacy. I might even have said a child of Christianity.⁴⁰

Secondly *creatio ex nihilo* implies the paltriness of the created world. It has not cost God anything to create the world. The divine has not lost anything in the bargain. If he fancies he can create as many as he will or destroy anything that does not measure up to his expectations. Created out of nothing suggests that the world is devoid of any intrinsic value save that of instrumental value. If nature is considered solely in instrumental terms there is no force that would refrain humankind from exploiting it. Materials that do not cost anything are treated as valueless and humankind goes on plundering everything in nature which appears to have no lasting value. This explains why Western man plunders the earth's resources more than anyone else. United States the so-called Christian nation with only 7 percent of the world population used up in the decades of the sixties more resources than entire human kind in all previous history.⁴¹ E.F. Schumacher the author of the best seller *Small is Beautiful* writes

We are estranged from reality and inclined to treat as valueless everything that we have not made ourselves. Even the great Dr. Marx fell into this devastating error.

which he formulated the so-called 'labour theory of value'....Far larger is the capital provided by nature and not by men and we do not even recognise it as such. This larger part is now being used up at an alarming rate, and that is why it is an absurd and suicidal error to believe and act on the belief the problem of production has been solved.⁴²

Neither the problem of production nor the ecologic crisis will ever be solved so long as modern science and technology treat the world in secular terms and assign to it mere instrumental and material value attested to by Western Christian hermeneutics of the Creation saga. In these days of ecologic crisis the Christian Cosmogony based on *creatio ex nihilo* stands in need of reassessment and revision. The classical view on *creatio ex nihilo* has served its utility and remains as a severe theological liability of Judeo-Christian thought.

Mechanistic Cosmology

In modern times the scientific world view dominates and influences every existential reality. Judeo-Christian thought has not been free from this influence and its cosmology is being understood and interpreted in mechanistic terms. The mechanistic view of life arose from the sixteenth and seventeenth-century models of science. Two well known scientists, Rene Descartes followed by Sir Isaac Newton, developed these models in detail. According to Descartes the material universe was defined in terms of a big machine consisting of different parts with every motion in nature working according to mechanical laws. Newton improved upon this Cartesian model and said that nature is completely autonomous and determinate and since nature followed immutable scientific laws the future of any part of the system could be predicted accurately provided the cause for a particular effect was analysed and reproduced. Not everything was bad about the mechanistic world view. For one thing, the mechanistic sciences gave a death blow to medieval magic and superstition and opened the door to modern scientific and industrial enterprises. It also induced religions to write off the animistic overtones and helped to secularise nature. A classical example of this mechanistic view was given to the church by the French Bishop Nicole Oresme as

early as the 14th century Oresme employed the metaphor of the clock and the clock maker to explain the working relationship between God and the Universe⁴³

When the mechanistic world view took control of the scientific enterprise of the 16th and 17th centuries Christian theology began to subscribe to this view and gave up its age old legacy—the Organic world view of the Middle Ages. The implications of the mechanistic view on Christian Cosmology is spelt as follows.

- the universe is made up of elementary building blocks and blocks and forces between them. The Cosmos is a three decker world—heaven above earth in between and the hell below
- all elements within the cosmic reality are neatly arranged in a hierarchical structure with defined functions. The lower supports the higher the simple make up the complex and the weak service the strong
- the universe functions like a machine with cogs, nuts and bolts. Likewise human beings are machines—made up of body, soul and spirit

While Christian theology reaped these dividends from mechanistic sciences, the mechanistic world view itself derived its methodology, logic and inspiration from Reformation tradition. Galileo, Descartes and Newton lived during the time when the Reformation tradition was influencing Western culture. When the Reformation tradition unfolded, nature was increasingly secularised. Christian theology based on the anthropocentric motif approached nature as a self-enclosed machine, like a structure without any value of its own. Reformation theology taught that different facts of life are autonomous and must be approached as such. Thus faith and work must be disjuncted, church and state must remain apart. God must transcend the world, the human soul is more precious than the human body, nature cannot have communion either with God or man, and the whole creation is made up of disjuncted fragments, each having its own autonomy.

This disjuncted world view—a product of the mechanistic approach of Cartesian-Newtonian sciences—was carried into the construction of Christian Cosmology. With the advent of the scientific revolution, the logic of science was systemised and this logic was inducted into theological inquiry. The cosmos was thought

to be made up of elementary buiding blocks arranged in hierarch-
ical order Christian cosmology therefore perceived the universe
in neatly arranged three decker stairs made up of heaven, earth,
and hell The divine was seen to be up there controlling the affairs
down below Beneath the divine realm was the world, the human
habitat and beneath the world, hell the source of all evil

Each of these realms withun themselves are set in hierarchical
order The protocol in the divine realm is God followed by the
archangels and then angels Below the divine realm is the mater-
ial world which is structured with sub-spheres in the order of
world of human beings the animal world the plant world and
the world of inanimate material substance And the basement con-
sists of hell In the world of human beings man is above woman
and women over children. And in the animal world animals
which are ritually clean, are asbove those that are unclean ⁴⁴ And
in the world of evil Satan and his armues have their own set orders

GOD

Divine
realm

Sphere of
divine

ANGELS

HUMANKIND

ANIMALS

Earthly
Realm

Sphere of
evil influence

PLANTS

INANIMATE SUBSTANCE

SATAN AND EVIL SPIRITS

Evil
realm

In this hierarchical order God represents the highest good, and every step down below becomes more inferior and progressively evil and tinged with baser elements. Secondly, there is a radical break between the different realms and there is no continuity between any two realms. The order of hierarchy bestows upon the one above the right to rule over those below. The graph below sketches the cosmology of classical Christian thought.

Classical Christian cosmology is based on distinction and not on continuity between different realms. Therefore it is not possible to talk of a cosmic community with Judeo-Christian linguistics. Classical Christian theology does not recognise any inter-dependence or inter-relationship between different beings and elements. A disjuncted and hierarchical view of cosmology promotes the spirit of subduction and conquest of those who are lower down the ladder and this domineering disposition characterises the classical Christian cosmology and decides the place of man within nature.

The Place of Humankind in Nature

It is a fact that classical Judeo-Christian thought places man above nature and considers him to be independent of nature and it offers no apology for holding to this view. The superior status of man above nature bestows on him the right to rule over all creation. The following psalm is a classic by itself in expressing this disposition of Judeo-Christian thought with regards to man's place in nature.

When I consider your heavens
 the work of your fingers
 the moon and the stars
 which you have set in place
 what is man that you are mindful of him
 the son of man that you care for him?
 You made him a little lower than the heavenly beings
 and crowned him with glory and honor
 You made him ruler over the works of your hands
 you put everything under his feet
 all flocks and herds
 and the beasts of the field
 the birds of the air

and the fish of the sea,
all that swim the paths of the seas
(Psalm 8.3-7)

The place of man in nature in Judeo-Christian thought is based on certain theological and cosmological assumption. It is believed that humankind alone is bestowed with the capacity and the privilege to reflect the divine qualities and have a personal relationship with the Creator God. No other creatures, whether animate or inanimate, can ever share this privilege. Man is distinct from the divine and the earthly because of his potential to have a conscious communion and personal and spiritual relationship with the divine. Only humankind is said to be endowed with this power. Therefore, humankind are held superior above the rest of the creatures and invested with the right to exercise dominion over all of God's creation. The familiar passage which is called upon to support this disposition of Western Christian thought is found in the Creation Story in the Book of Genesis.

Then God said, Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth and over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him, male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'
(Genesis 1.26-28)

During the age of scientific revolution in the seventeenth century, the domination theme assumed increasing popularity. Scientists of the Western world thought that divine sanction for their pursuits had been granted to them in the Christian affirmation of man's dominant status over all God's creation. To Francis Bacon, the conquest of nature is the goal of science.⁴⁵ It is true that classical Christian theology has placed man above nature, drawing its inspiration from these verses.

Secondly, the fact that Judeo-Christian thought subscribed to a

hierarchical cosmology gave man the pre-eminent status not only in nature but also in the community of humankind. Man has been given the right to rule over women.⁴⁶ Women did not get equal status in religious and social life. Hebrew religion detested the fertility rite nature cults of Canaanite religion, and therefore it considered the female principal in the cosmos as the vehicle of all evil and pain in this world. The story of the Garden of Eden records that Eve fell an easy prey to the temptings of the serpent and then went on to force Adam to fall with her. Ancient religions associated the female principle with nature. Nature was considered the Great Mother while the supreme male deity fecundated the mother earth. Man was therefore considered the ruler of woman. Classical Christian thought subscribed to male superiority over the female and it contributed to the designing and enforcing of the institution of patriarchy as a social and cultural force. As a social paradigm, Patriarchy has held sway over global history and culture for over four thousand years. The whole development and process of human culture, history, philosophy, and all our social, political, and economic institutions have been shaped by the decisive and dominant force of this social paradigm, in which men—by force, direct pressure, or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labour—determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male.⁴⁷

Ecologic critics of Christianity have not minced any words when they point the finger at Judeo-Christian dogma in terms of the dominant status of man in nature. Contemporary theologians argue for a more balanced approach and advocate a stewardship motif as the basis of man's place in nature as against the domination theme. Genesis 2:15 is cited to support this argument.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it.

It must be mentioned that the context of this verse does not lend itself to the stewardship theme. And there are hardly any other statements in the Bible on stewardship with which a case for a balanced view of human world relationship could be argued. In teleological terms, there is not much difference in the disposition between domination and stewardship themes. Both these motifs

in the final analysis objectify nature for anthropocentric ends. The only difference with the stewardship theme is that man is placed at the centre of nature while with the domination theme man is above nature. The stewardship motif is more humane than the sadistic overtones of the former. The stewardship theme also withdraws the plenipotentiary rights of humankind in nature. No more can man talk of nature as his birth right. Man is held accountable to an external ethical or divine force for the use or misuse of the sacred right that has been entrusted to him.

Within the last decade or so a significant shift is taking place in the contemporary theological circles. Starting from the position of domination and going on to the stewardship theme, Christian theologians are now at a place where they are willing to consider a unity theme as the basis for the human world relationship.⁴⁸ Unlike the domination and stewardship themes which survive on the distinction between human beings and nature, the unity theme affirms the consubstantiality of both humankind and the world. The term consubstance means that two different objects are made of the same substance. The science of ecology tells us that there is an unbroken continuity between different elements, objects and forces in nature. There is an unbroken wholeness inherent in the cosmic web of relations at a deeper non-manifest level.⁴⁹ Each minute part in some sense contains the whole. In a theological sense this unity and continuity is also expressed in a common teleology and destiny between different elements and forces within the cosmic world. Ecologic crisis has amply demonstrated that the destiny of both humankind and the world of nature is co-terminus. Unlike the classical Christian thought which subscribes to a distinct human teleology apart and away from the rest of the creatures, the unity theme would acknowledge the common origin, continuity and the destiny of all creatures. Contemporary theologians are being discreet about affirming the unity theme because it goes against the very fundamentals of classical Christian theology as well as recognising the validity of certain non-Christian religious systems which operate with unity motifs. Ironically, the inspiration of articulating the unity theme in Christian theology and for establishing more durable human world relations comes from outside Christian sources and especially from the Eastern religious philosophies. The unity theme is rather new and has almost appeared all of a sudden on the theological horizon of the con-

temporary Christianity Should Christianity opt for the unity motif and accept it as the fundamental axiom of its cosmology it would effect a radical transformation The unity theme appears more ecologically promising than the ambiguity of the classical Christian thought that is based on distinction and domination.

Dualism

Cultural anthropology attests that religion ultimately emerges as the product of the human attempt to grasp the mystery of nature—the fidelity and the variance of nature's behaviour and to organize a meaningful working relationship between them To human beings nature is both benign and malign In every age human beings have attempted to solve this riddle Existential questions about the meaning and purpose of human life in the world human love joy and pleasures and the problem of evil pain and suffering and ultimately death are part of this riddle and these questions necessitate a metaphysical exercise which ultimately evolves into a religious system articulated in cultic symbols rituals and ceremonies The religious solution to nature's riddle invariably follows one or the other of the interpretation of the universe either in pluralistic and dualistic terms or with pantheistic or atheistic monism Opting for one or the other of the solutions to the riddle decides the nature and character of any religious system whether they be of Semitic Indo-Aryan or tribal animism

Judeo-Christian tradition is generally classified as one of the oldest known surviving religions which has employed dualism as the basic framework for its metaphysical exercise However Judaism did not begin as a dualistic system Israel began its sojourn with the revelation of Yahweh who contained in himself a certain duality Pre-exilic Israel believed that everything, both good and evil came from Yahweh and they did not think of any other force to explain the source of evil and pain The following text speaks of this duality within Godhead

The Lord brings death and makes alive
he brings down to the grave and raises up
The Lord sends poverty and wealth
He humbles and he exalts (ISam 2 6 7)

Deutero Isaiah emphasizes that both light and darkness come from God

I am the Lord and there is no other
 I form the light and create darkness
 I bring prosperity and create disaster
 I the Lord, do all these things (Isaiah 45 6 7)

From the brief survey of the growth of Judaic Cosmology we come to know that Judaism acquired its dualism when it confronted the Persian religions during the exilic period. Persian religions of antiquity and especially Zoroastrianism have employed dualistic motifs. Christianity takes over the dualism which the Judaism borrowed from Persian religions.

Although Christianity has been classified as a dualistic religion it has been quite inconsistent in defining its dualistic stance. The problem of the origin and source of evil has never been decisively settled. It has been alternatively attributed to either a powerful evil force created by God himself existing against God in the person of Satan, or to the material world and carnal flesh. Whatever may be the source of evil the distinction between holiness and sin has been decisively settled and there is no ambiguity in the exclusivistic antagonism in the dynamics of each. This has brought about a sharp dichotomy between the spiritual and material world and thus has made the things of this earth of little importance. In classical Christian thought the human soul which is separated from its mortal and decaying body always longs to be free of the body and the world. Heaven where the divine abides is a place of holiness. The human spirit strives to divest itself of the world and body which are shot through and through with evil and sin and reach heaven a place of rest, perpetual bliss and serenity. This earth is prone to decay and disintegration for it carries the curse which God himself pronounced at the time when Adam and Eve disobeyed God.

Cursed is the ground because of you
 through painful toil you will eat of it all the days of your life
 It will produce thorns and thistles for you
 and you will eat the plants of the field
 By the sweat of your brow
 you will eat your food
 until you return to the ground
 since from it you were taken
 for dust you are
 and to dust you will return (Genesis 3 17 19)

Therefore what is desirable and sacred in this life is totally separated from the world. The material world and the body are elements that are prone to decay and they will pass away and eventually be destroyed. Only the spirit is of any value and it survives through eternity. Therefore neither the care of the body nor man's duty to nature ever formed the essential religious precepts or the ecclesiastical magisterium in classical Christian thought. This attitude finds expression in all the creeds, confessions, liturgies and hymns. The words of this popular gospel song say it succinctly:

This world is not my home I'm just a passing through
My treasures are laid up somewhere beyond the blue
The angels beckon me from heaven's open door
And I can't feel at home in this world anymore

In fact a great part of Fundamentalists religious teachings admonishes Christians not to feel at home in this world and to look for some permanent home elsewhere. Therefore much of a fundamentalists Christianity which is based on classical world view is tinged with escapism. The world is a bondage from which a Christian must seek deliverance to be united with God. Wendell Berry writing about the dualism of Christianity says

The great disaster of human history is one that happened to or within religion that is the conceptual division between holy and the world, the excerpting of the Creator from the Creation. The contempt for the world or the hatred of it that is exemplified both by the wish to exploit it for the sake of cash and by the willingness to despise it for the sake of salvation, has reached a terrifying climax in our own time. The rift between soul and body, the Creator and the Creation, has admitted the entrance into the world of machinery of the world's doom.⁵⁰

Secondly the religious dynamics of dualism promote a culture based on competition and combat. The metaphysical force of dualism spills into everyday experience. Dualism nurtures diametrically opposing concepts and tension ridden culture. Every event

and experience and every concrete and abstract entity concept and process in Western Christian culture has this inbuilt polarity. Western man can no longer perceive any reality both within and without other than perceiving them as struggles between dualistic polarities and reads history as conflict resolving mechanical events. Therefore all that goes towards making Western culture—ideas, feelings, values, behaviour, products, symbols, patterns, learnings, language, arts, and system—are understood and expressed in dualistic terms. All institutions whether they are social, political, or economic bear the stamp of this dualistic tension.

We could easily conclude that this combating spirit of dualism not only destroys man but also proves to be ecologically damaging by setting man against nature. Christian dualism can never accept a defeat. God of Christianity has to be always triumphant and thus he accomplishes by transcending both man and the world. Man, who has been created in the image of God, also strives to transcend and the only realm that is available for his transcendence is the world of nature. In trying to transcend the world, man goes about destroying nature.

Structural Monotheism

We had mentioned earlier that the Hebrew Patriarchs began their sojourn with a very unique sense of monotheism which was unlike that found anywhere among their contemporaries of the ancient Near East. Hebrew monotheism claimed to be ethical in content as well as universal in scope. Hebrew monotheism, says C. H. Dodd, arose through the intuitive perception that God, who is righteous first and last, must be universal as righteousness itself.⁵¹ Protestant Reformation kept the Judeo-Christian monotheism paramount in its theology and gave it a structural colour. Reformation theology received its inspiration for structuralism from the mechanistic worldview of the 16th century. Of course the mechanistic world view was not so much concerned with the ethical side of the monotheism; rather it sacrificed ethics to the functional force of the structural remoteness of the theistic universalism. It is the tension between the universalism and the ethical demands that made the Biblical theism organic in every sense of the word. When the ethical force was divorced from universalism, it resulted in a dead structural monotheism.

This mechanistic undergirding of the monotheism and the attendant cosmology and cosmogony had significant implications on the way nature and the environment could be manipulated by man. The famous historian Arnold Toynbee expressing this fear writes that

The recklessly extravagant consumption of nature's irreplaceable treasurer—and the pollution of those of them that man has not already devoured—can be traced back in the last analysis to a religious cause and this cause is the rise of monotheism.⁵²

Toynbee maintained that the greedy impulse of man was held in check by his worship of nature and that the spread of monotheism had removed this inhibition. And therefore Toynbee proposed pantheism as the antidote to the ecologic crisis.⁵³

Invariably the deities of monotheism turn out to be male characters. Male god exists alone, independent and absolute. Polytheism opts for both male and female characters in the divine pantheon and such deities are dependent and relative and organic in their relationship among themselves as well as with human beings and the world. Since the days of the Reformation, Biblical monotheism was interpreted in mechanistic terms and stripped of all organic dynamics. The mechanistic world view of the 16th and 17th century looked at the world as a perfect machine. The creator God was an external monarch who ruled the world from above imposing his divine laws on it. Since God was far removed from the world, it was easy for science to secularise and objectify nature. When the world was secularised, it became autonomous and the divine disappeared completely from the scientific world view. The mechanistic jargon of the scientific worldview made the god of the Bible either so transcendent that he was of no earthly use or so immanent that he was stripped of all divine qualities.

In terms of articulating the divine world relationship, each religious system opts for different theistic formula such as theism, deism, pantheism, and monism. Classical Christian thought claimed to hold on to the theistic stance which subscribed to the view of a god who created the universe out of nothing and continues to sustain it. Deism, on the other hand, sees God's relationship with the universe in terms of that which exists between a

clock maker and a clock. Once the clock is made and set in motion, the clock will continue to tick so long as the immutable mechanical laws continue to operate. The need for the clock maker to be around to keep the clock ticking does not arise any longer. Since the Cartesian/Newtonian era, Christian theism unconsciously changed to deism. God's presence and providence are considered unnecessary for the ongoing continuation and upkeep of this universe. The world can continue to survive as it has for aeons and aeons without the direct involvement of a supreme god. Contemporary Western Christianity which grew out of the scientific and industrial revolution since the 16th century would deny having opted for deism and giving up its theism. All the same, the secular disposition of Western Christianity could emerge as a religious by-product only through subscribing to a deistic stance and the life style and the cultural products of Western world mark it as such. The mechanistic world view has given us structural monotheism in classical deism.

In these days of mounting ecological crisis, an alternate reading of Judeo-Christian theism is in the offing. The god concept of the classical theology is undergoing radical transformation. In fact, this transformation in god talk began with the Process school. The proponents of Process theology, Alfred North Whitehead and Charles Hartshorne, provide excellent examples of this neo-classical theism. Process Theology incorporates God and the world into a bipolar entity. One pole is the world, the body of God, and the other pole is God's mind. God is related to the world as mind to the body. In this system, reality is no longer perceived in static objects but as events. What remains as valid and permanent is the experience of events and not objects. Only objects appear and reappear in the process of events. Process metaphysics perceives nature as an ensemble of events. The world is composed of events in time rather than of things in space. Each event is unique and a novelty, and it can not be repeated. Continuity of creative novelty through time and space is a fundamental metaphysical principle of Process thought. Whitehead writes:

God is the infinite ground of all mentality, the unity of vision seeking physical multiplicity. The world is the multiplicity of finites, actualities seeking a perfected unity. Neither God nor the world reaches static com

pletion Both are in the grip of the ultimate metaphysical ground the creative advance into novelty Either of them God and the world is the instrument of novelty for the other ⁵⁴

Process theology is an important landmark in the Western Christian thought It has attempted to do away with the alienation between God humanity, and the world that has become characteristic of classical Christian theology The fact that Process metaphysics perceive objects in nature as an unbroken process of events rather than static objects has nullified the categorical distinction between nature and history The inclusivistic character of Process Theology brings God humanity and the world into the same pole Traditional Christian theology has been essentially exclusivistic as it sees man as the sole object of God's concern love and redemption and excludes nature from it

Contemporary process theologians like John B Cobb Jr Ian G Barbour Schubert Ogden and others consider Process theology as the harbinger of eco-theology Cobb calls Whitehead the father of an ecological philosophy ⁵⁵ Process theology is not free of its critics either It has been often dubbed as pantheism Others would want to argue that since Process theology considers the world as God's body the Process view is pan-en theistic meaning, all in God whatever may be the case the unprecedented ecologic crisis we face today has forced contemporary Christian theology to move away from the distinction to unity motifs The unity theme affirms the consubstantiality of God humanity and the world The fundamentals of ecology affirms the unbroken continuation between all elements and forces within the universe Contemporary Christian theology has yet to come to grips with the unity motifs The crystallisation of ecotheology will throw up new and novel theistic ideals and these are yet to transpire All that we can say at this stage is that the future of theological task is going to be very exciting

Historical Particularity

There is marked difference in the premise and matrix from which different religious systems emerge This sets the tone and tenor and the direction in which each system moves and survives and makes meaning This relates not only to the world view but also

to the space/time reference with which each religious system operates Christianity has worked with a very unique space/time reference which has been hailed as the most dynamic found anywhere in the world Is this claim justified? Perhaps in terms of human progress and development and man's ability to have control over his own destiny Christian religion has been quite efficient But in terms of sustaining the destiny of nature as well as guaranteeing the future of humanity and the well being of future generations the Christian space/time reference and its cultural teleology are found to be severely limited and wanting The cause of this failure could be traced to the classical understanding on linear space/time reference historical particularity and eschatological and apocalyptic motifs

Western Christianity holds that God acts and reveals himself in human history The idea pre-supposes that there has to be a viable human historical process—a fundamental ontological exigency for divine revelation God's selfhood comes to fruition and realisation only when he engages within human history and actualises himself in the human historical process It presupposes something more In order for the divine drama to be enacted a particular human historical stage has to be set and God confines his action within that particular historical process—a culturally identifiable space/time This is where the history of the Jews becomes very crucial for the survival of Christianity Christianity holds that the Hebrew nation was elected for the projection of the divine drama and revelation Therefore the history of the Jews and Christianity are inseparable

Christian worship of the God of the Jews indicates the historical particularity of the Christian faith In every phase Christians have seen themselves as in some way continuous with Israel and the history of Israel as part of their own religious heritage Andrew Walls says 'This scandal of particularity the coupling of the divine purpose for the whole world to certain events place and people runs right through Christianity'⁵⁶

The historicity of the divine drama so to speak was first articulated in the pietistic schools of Germany since the middle of the eighteenth century The term *Heilsgeschichte* meaning holy history was coined to stand for the gradual actualization of divine purpose in the historical narratives of the Bible *Heilsgeschichte* holds that the history of the Israelites was ordered with an eternal tele

ological motive Oscar Cullman Otto A Piper and C H Dodd are a few of the leading theologians of yester years who advocated this view Dispensationalist schools⁵⁷ the dominant group within the pietistic circles have made extensive use of *Heilsgeschichte* for their theologies as well In contemporary times Liberation theology has been making use of this historical scheme to interpret God's saving act in history as praxis for liberating people from social political and economic oppression On the other side are the Fundamentalist Christians who use this historical motif in their evangelistic programmes and highlight the eschatological and apocalyptic events as the inspiration for their activism

It is quite obvious that Christianity and its historical particularity does not recognise other means of revelation as valid The acceptance of other means of divine revelation—for instance revelation through nature—would justify the validity of other religions and this could never be acceptable to Christianity God's primary area of activity has to be within the human historical process and particular socio-cultural context and not in the other dimensions of cosmic realm Judeo-Christian theology acknowledges that both God and humankind participate together in the divine drama Many Western Christian theologians continue to deny the legitimacy of the Cosmic process as the arena of divine drama let alone acknowledging the participation of nature in it H Paul Santmire says

According to a large number of contemporary theological writers however Christian theology never has had nor should it have a substantive ecological dimension These writers are convinced that Christian Theology must focus primarily—even exclusively—on human history not on history of nature A substantive Christian theology of nature in their view is contradiction in terms⁵⁸

The undue complicity and commitment of Christian theology to human historical process has turned Western Christianity into in the words of Lynn White Jr the most anthropocentric religion the world has ever seen⁵⁹ Speaking in the same vein Eric J Lott advises

Thus no longer can philosophers and theologians assert the radical polarity of nature and history' with history' seen as the primary realm with which God is concerned history in which human selfhood comes into its transcendent own as that which rises high above the natural world in its passivity and objectivity⁶⁰

Western Christianity consciously pegs its religion on the divine/human history of the Judeo Christian tradition. Any other process which does not fit into human historical categories is dismissed as secondary or of little or no value at all.

Linear Space/Time

The historical particularism of classical Christian thought employs the tool of linear space/time metaphysics. Classical thought looked at time as non repetitive and progressing evenly over a linear space/timescale without any reference to other ontological categories towards that Omega point of all cosmic processes. Western philosophy, culture, science, technology, and society are to a great extent influenced by this linear space/time consciousness. This concept perhaps has given more impetus to the faster pace of growth and development of Western culture than any other metaphysical tenet borrowed from Judeo Christian thought.

The linear space/time consciousness intruded on the Jewish religious ethos during the post-exilic times. Time viewed as a linear progression developed into an eschatological theology. An eschatological view of events provided a sense of direction and meaning to the Jewish nation which was grouping to regain its national identity during the uncertain Inter testamental times. Jewish eschatological consciousness was accentuated with Hellenistic space/time language and this gave rise to historical apocalyp-
tics⁶¹

In fact the sense of historical destiny became a possibility to Jewish religious teleology only during the exilic times and not before. It is this sense of the historical destiny of the Jewish captives, their return to their homeland and aspiration for a national and ethnic identity which stretched out the cyclical concept of the Covenant theology of the pre-exilic monarchical times into a linear view. Strangely enough to articulate the linear concept of Israel destiny and time there were no suitable terms in the defunct

Aramaic vocabulary and the Jews had to borrow terms from their neighbours. The Greek language supplemented what the Jewish language could not conceive. By then the Greek language had attained a certain sophistication and could cope with the demands of high philosophical abstractions. To infuse a sense of destiny within the linear space/time framework, Greek language supplied two words to designate time: one *kairos* meaning significant moment and the other *chronos* meaning continuous flux of temporal process of time.⁶² These two terms taken together in the historical dimension provide the clue to understanding Jewish apocalypticism, especially as it was articulated during the Inter-testamental period. The early church was passionately gripped by a sense of destiny produced by the linear concept of time and could not escape from casting its whole theology, ethics and missiology within the framework of this apocalyptic eschatology. This then becomes the bedrock of the cultural value of time that was infused into Western culture. Linear time consciousness survives with a sense of destiny through history which other time schemes find difficult to accommodate. In fact, the concept of destiny is alien to Covenant theology and therefore the term as such is not part of the eco-theological vocabulary. Destiny is one of the conceptual tenets of the art of history writing, and it is realised through articulating a linear history.

Such readings of human history with linear space/time categories account for much of the imperialistic overtones of Western culture. The linear space/time view reinforces the conviction that the Judeo/Christian God guides the course of history. The apocalyptic aspirations of Jewish faith so heightens the conception that God guides history that we can speak of historical predestination in the strict sense.⁶³ The historical predestination guides the economics, politics and culture of Western society. Human historical predestination denies any history or destiny to nature. It accepts only the destiny of man as the ultimate goal of all historical processes. Linear historicism of the Western Christian thought sees God's primary involvement in this world in relation to man alone and not to any other creatures.

Linear space/time schemes are diametrically opposed to the cyclical time schemes. Many other religious systems, especially the religions of the East, tribal animism and nature religions live with cyclical time schemes. Cyclical time is based on the cyclical flow

of nature. Nature's cycles of fecundity and decay are necessary for an ongoing creative process to be kept activated. A cyclical view of life acknowledges the continuous realisation and actualization of the divine dynamics in the creative as well as the disintegrating cosmic process. A cyclical space/time consciousness is an integral part of tribal animism, organic agrarianism and nomadic pastoralism. A cyclical world view emerged in the primitive consciousness when human beings saw themselves as integrated and participating entities within the rhythmic cycles of nature. The great mysteries of life—human birth, sexuality, love, joy, pain, death and after life—were transposed on to the changing moods of nature and seasons and their unfailing rhythm. The fact that this natural cycle has continued with unfailing steadfastness (except where man has interfered) provided the ontological substance of all existential realities as perceived by the primitive religious consciousness.

In these days of ecological crisis and the pressure of modern culture on the human psyche, the cyclical view of life of the primitive man seems a saner way to live by, not only for the sake of health and happiness of human beings, but for the continued survival of nature as well. Those who live by a linear space/time consciousness seem to live under a perpetual historical psychosis. While it is true that such people have a sense of destiny, achievement and self fulfillment, they cause immense damage to the environment and their neighbours.

And finally, the fact that classical Christian thought lived with a linear historicism made Western Christianity one of the most apocalyptic religions the world has ever seen. Domsday prophets are a unique feature of the Christian religion, and especially Fundamentalist Christianity. Apocalyptic religious myths generate ecologically unhealthy cultural teleology. Although such cultural dynamics produce a faster pace of human progress and development (the so-called development!), they damage the environment and cause its deterioration. Unlike the cyclical view of life, linear historicism works with a very short sighted view of history. Long term goals, duty towards future generations and responsible use of natural resources and the protection and integrity of nature are sacrificed on the altars of an epicurean life style that puts a high premium on the here and now. James Watt, President Reagan's first Interior Secretary, when asked by the

House Interior Committee about his views on conserving resources for future generations replied, I do not know how many future generations we can count on before the Lord returns "64

Classical Christian theology especially Fundamentalist Christianity overwhelmingly subscribes to cataclysmic apocalypticism. Many Christians believe that the Bible teaches that the world will get worse and worse as a pre-condition to the cataclysmic events that are to proceed before the end of the world when Christ will return at the Second Coming to receive his saints from the earth to live with him forever "65 A great many Christians live and wait for the return of Christ to occur at anytime Evangelistic campaigns Christian literature distribution and mass media are employed to prepare the masses to escape the apocalyptic events The mounting environmental crisis is looked upon with sadistic delight as one among a series of apocalyptic events Why should anyone care for nature and think of conservation when Christ may return any moment and the universe will be ultimately destroyed? The stance of this apocalypticism is a decisive barrier for promoting and practicing environmental ethics based on a long term view of human history

V

AN ALTERNATE CHRISTIAN VIEW OF ECOLOGY

The discussions we have had so far have not much of a promise Indeed a little reading of the classical Christian attitude towards the environment is very depressing and exposes many of its axioms which are ecologically ambiguous We can not ignore the fact that much of its theology smacks of homocentrism Should we then write off Christian religion and its ethical resources for their ecological bankruptcy? Could we count on Christianity for building an eco-sensible culture of the emerging new age? Does Christianity have the moral right to claim global allegiance? Will the contemporareary global culture—the product of the classical Christian thought—continue to drive humanity downhill? It would not be far from the truth to conclude that a large part of Western Christian culture since the Newtonian era has pursued anthropocentric ends and has turned its back on nature

However, indictment on Western Christianity need not force us to write off all Christian thought as ecologically bankrupt. Our discussions have also highlighted some eco-sensible traditions within the historical development of Judeo-Christian religion. Traditions which manifest amazing environmental awareness and groups of people who have practised an integrated approach to life and living are not wanting in Judeo-Christian history. And many of these could provide the key to a lasting solution to the contemporary ecologic crisis as well as serve as a prototype for the emerging culture of the new age.

It must be pointed out here that the core of Judeo-Christian religion emerged and crystallised at an age when there was hardly any ecologic crisis as we experience today. The need to address environmental issues did not form the major thrust of its religious teleology and praxis especially during the period of its birth and growth. It is only during the last two decades or so that Christian theologians and ethicists are caught up in the environmental debate and have added environmental issues as one of the key items on the agenda of Christian missions. Besides, environmental crisis has forced the church to take a fresh look at the theological preambles of its mission in the world. Although eco-theology as such is yet to crystallise and be systemized, the environmental debate is proving to be a powerful influence in reshaping the character and future of Christianity and radically transforming its theology and mission in the world.

Biblical Promise—A New Reading

Perhaps the right place to begin to address the question of environmental crisis is to deal with it as an ontological cosmic and religious phenomena. Unfortunately, many Christian eco-practitioners and ethicists approach the environmental crisis purely as a social issue unrelated to other human existential realities. Right at the outset we had said that if ecologic crisis had to be addressed congruently, it had to be tackled as a religious issue. The core of the Judeo-Christian religion, for one thing, is more concerned with establishing the ontological premise for cosmic existence and survival with humankind as part of its existence than merely dictating any ethical precepts for adherence. It attempts to see humanity in the wider scheme of things. Specific issues and ethical responses find their meaning and relevance only so far as these

are seen in relation to the religious world view and not apart from it. Therefore to look for a system of environmental ethics in Biblical narratives is not the right approach to trace the contours of the Christian view of ecology.

One of the first assumptions of the Bible is that God is the creator of the whole universe. All the world is God's creation and its continuing life and preservation are thoroughly dependent upon God. Likewise man who is part of God's creation is also dependent upon Him for his life and survival. In this regard the Bible does not recognise or make a distinction between such categories as world of nature and 'humanity'. The categorical term which the Bible employs for the whole sweep of the existing realities is creation. The creation category unites both humanity and the world of nature. It also brings the Divine as an integral part of this unity. Without the divine element the creation category does not come into existence. Creator God, humankind and the world of nature are thus united and brought into organic wholeness through the act of creation. Creation therefore establishes a viable on going cosmic community—a community made up of God, humanity and the world. Each monad of this triad is dependent on the other for survival and fulfillment.

The desacralised and secularised modern view of nature cuts clear a distinction between human and nature categories. Nature is dealt with as an end product of the whole creative process with no value beyond its material worth. We see it as the non human part of the universe—one which has lost its direct sense of dependence on and the derivation from God.⁶⁶ The doctrine of Creation teaches that the whole creation is a sacred gift. God creates, sustains and preserves all life both animate and inanimate. And in this regard humanity is no different from the rest of God's creation. The interdependent relationship within this cosmic community alone sustains both humanity and the world of nature.

The creation saga of the first two chapters of the book of Genesis does not attempt to give a scientific explanation of how the world and humanity came to be. The biblical record of creation is not to be treated on par with high school textbooks on science. The creation saga is a poetic expression which proclaims the divine intention behind the act of creation. It says very little about the technique and method as to how the world became God's world. The creation saga of the Book of Genesis is a preamble to the great love story that is told in the Bible.

Secondly the Genesis story begins by affirming the ethical character of all God's creation. It affirms the goodness of God by affirming the goodness of everything he has created. God is good in Himself and good in everything he desires and does for his creatures—humankind and the world. God's goodness is attested more in the ongoing creation than in his ontological existence. The creation story also tells us how humankind and the world may individually and collectively participate and share in this divine goodness. The continual goodness was experienced in maintaining a harmonious and creative interdependent relationship within the cosmic community. The creative network establishes a trialogical relationship between the divine, humanity and the world. The secret of the continued goodness was found in maintaining the harmony between the monads of the triad being rightly and creatively related with each other. The science of ecology would define such relationships as symbiotic and systemic. Here is an excerpt from a lyric that was frequently sung in the temple at Jerusalem during the monarchial era. More than anything else, it speaks about the interdependent order and the symbiotic relationship that exists in the cosmic community.

Praise the Lord. O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty. He wraps himself in light as with a garment; he stretches out the heavens like a tent and lays the beams of his upper chambers on their waters. He makes the clouds his chariots and rides on the wings of the wind.—He set the earth on its foundations; it can never be moved.—He makes springs pour water into the ravines; it flows between the mountains. They give water to all the beasts of the field; the wild donkeys quench their thirst. The birds of the air nest by the waters; they sing among the branches. He makes grass grow for the cattle and plants for man to cultivate—bringing forth food from the earth.—The trees of the Lord are well watered.—There the birds make their nests; the stork has its home in the pine trees. The high mountains belong to the wild goats; the crags are a refuge for the conies. The moon marks off the seasons and the sun knows when to go down. You bring dark

ness it becomes night and all the beasts of the forest
prowl. The lions roar for their prey and seek their food
from God. The sun rises and they steal away; they
return and lie down in their dens. Then man goes out
to his work, to his labor until evening—There is the
sea vast and spacious teeming with creatures beyond
number—living things both large and small—These all
look to you to give them their food at the proper time
—When you hide your face they are terrified when you
take away their breath they die and return to the dust
When you send your Spirit they are created and you
renew the face of the earth (Psalm 104)

The Bible also confirms that the purpose of creation is to proclaim God's glory. The Psalmist says: "The heavens declare the glory of God."⁶⁷ The divine life is actively manifested in and through the created world. The earth is not to be considered as a lifeless system and an end product or a means to an end. It is alive through and through and shares in the destiny to which humanity and the whole universe were created. Therefore it would not be right to deal with the world of nature merely in materialistic terms. Nature has its own intrinsic value, teleology, and destiny, and humanity is called to recognise this fact and respond to it with respect and reverence.

Thirdly, Biblical writers were keen to give a theological explanation for the fact of evil that has engulfed the whole created order. They identified it as a breakdown in the ongoing creative relationship that existed between God, humankind, and the world. Somewhere along the way the working relationship between the members of the triad broke down. One member ignored the other two and attempted to transcend the working model all by himself, and that happened to be humanity. This resulted in a breakdown of the cosmic community, and it brought all creative activity to an abrupt standstill. Failure of one monad causes the failure of the whole system. The broken down model has never been completely restored, although sincere attempts have been made time and time again to get the model working again. The breakdown is causing all round death and decay and spells doom to the whole triad. The ecological crisis we experience today is a direct outcome of this failure and a sure sign of this breakdown. Whether it is the

ecological crisis or moral degradation or the threat of nuclear holocaust all stem from the same source—a failure of the system. Different crisis and issues are only outward symptoms of the single crisis that has set deep within the system.

And finally Biblical writers go on to propose a way out of this cosmic disintegration and deterioration. They affirm that restoration of the broken down system is possible. The human predicament and all contemporary crisis are not beyond divine redemption and the deteriorating trend within the cosmic community is reversible. And this possibility is offered through an active faith in Jesus Christ, the very God who authored the whole creation and came into the world in human form to restore the working model once again. The Kingdom of God which Jesus proclaimed thus marked the inauguration of the process of restoring and transforming the whole created order. The emerging new cosmic order is made up of transformed humanity within a renovated universe of a new heaven and earth—a world free from strife, tension, pollution, sickness, poverty, deterioration, and ultimately free of death itself. Humanity is called upon to actively participate and share in restoring this disintegrating cosmic order, thus ushering in the Kingdom of God. This then is the ecologic promise which the Bible writers spoke about and longed to see fulfilled in their own lifetime. And it is up to the present generation either to accept or reject this offer of Biblical promise of Cosmic salvation and restoration in Christ.

Christian Ethics—An Eco-Social Human Response

The Biblical promise just considered provides one of the most profound, comprehensive, and warranted frame of references for working out a scheme of Christian ethical response for any contemporary social problem or issue. Christian environmental ethics have to have explicit as well as implicit reference to this biblical matrix. A biblical world view offers a wholistic methodology and approach to solving all human dilemma and man-made social problems, including ecologic crisis. It treats environmental crisis basically and fundamentally as a problem of religion. True religion establishes and upholds a triple harmony—between the divine and humanity, human beings among themselves, and human beings with nature. The failure to maintain this harmony brings not only alienation of man from his Creator, but also from

nature Besides man also becomes alienated from his neighbours as well as from himself The psychology of alienation wields its force by inducing unnatural and unethical dichotomies in every existential reality Thus mind is divorced from matter Flesh is seen to be revolting against the spirit Human personality is so split that man begins to perceive himself as a divided entity Man goes about directing and dividing all life and matter to the extent that nature is cut into bits and pieces and atoms and particles When nature is dissected to this extent it loses its life, and when it loses its life it loses its sacredness death and decay set in And in the process man is totally alienated from nature Speaking about this alienation Prophet Jeremiah says

But these people have stubborn and rebellious hearts they have turned aside and gone away They do not say to themselves Let us fear the Lord our God who gives autumn and spring rains in season who assures us of the regular weeks of harvest Your wrong doings have kept these away your sins have deprived you of good (Jeremiah 5 23 25)

Unlike the fragmented approaches of the analytically modern scientific world view Biblical ethics posit an integrated approach to solving all life's issues and problems No specialist's prescription will do for any isolated problem The problem of environment has therefore to be viewed in relation to all other human and social issues All these must be seen as those that emerge from the most fundamental of all problems—the problem of human failure to maintain the triple harmony—harmony between the divine humanity and the world Biblical ethics offer a wholistic approach and comprehensive solution to all human dilemma and predicament In essence Christian ethics attempt to integrate all life's ontological and existential realities and dynamics They offer a comprehensive scheme for collecting and putting together all bits and pieces and thus re-create a world which has lost its original status of organic wholeness The pragmatics of the biblical world view offers a way out from the impending doom and cosmic catastrophe The biblical cult is endowed with many rituals and customs that are known for their incredible eco-sensibility Given the limitations of this article we can only touch upon a few of them and briefly introduce them here

At the outset we need to establish the fact that the environmental ethics of Christianity begin with affirming a belief in the historical person of Jesus Christ and his redemptive work. It is the most fundamental and central axiom of Christian religion and its ethics. Biblical theology holds that Christ is the source of all creation, the very genus of all cosmic processes and the embodiment of all forms. In Himself Christ unites every natural and historical process, all forces, forms, and elements both material and spiritual, and all life both animate and inanimate. He is Alpha and Omega, the First and the Last, the Beginning and the End.⁶⁸ Writing about Christ, Apostle Paul says:

He is the image of the invisible God, the firstborn over all creation. For by him all things were created, things in heaven and on earth, visible and invisible, whether thrones or powers or rulers of authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood shed on the cross. (Colossians 1:15-20)

Biblical theology holds that Christ was both God and Man. Christian philosophy perceives Christ as a unifying cosmic principle—one who brings into union all matter and mind, body and spirit, and the divine and the world. To hold Christ as the very ground of all ontological and existential realities demands an act of faith and commitment. Christian ethics do not compromise on this theistic norm, nor does it accommodate any other theistic stance. All personal and social ethical response to human dilemma must emerge from this theistic norm if it has to be Christian at all. Christian ethics are therefore anchored to the central axiom of Christianity—the Christ of faith and the Christ of history.

Secondly, Biblical theology also sets a great deal of emphasis on and recognises the intrinsic and inalienable rights of human kind. Since human beings are created in the image of God, the ques-

tion of social justice and egalitarian social order are paramount concerns of Christian ethical practise. God's justice towards the oppressed and marginalised groups, the weak, the dispossessed and the despised is one of the important themes of the Bible. Yahweh, the God of Israel, is seen as the great liberator. God and Israel experienced him as such through the Exodus experience. Israel's national and ethnic identity emerged and consolidated in the Israelites' experience of Yahweh's liberating activity from Egyptian slavery. This experience brought a heightened sense of social awareness which became the hallmark of Jewish social practise and societal life. It does not mean that there were no injustices or unjust social institutions and practises in Jewish society. In fact, the institution of slavery and the suppression of women were not completely done away with. But the intention to be fair and just towards one's neighbours, strangers, servants and slaves was an integral part of Jewish social thought, practise and ethos. Whenever there was a tendency to deviate from this social norm, the prophets of the Old Testament pronounced severe indictment on those that erred.⁶⁹ The Jewish religious practise of the observance of the Sabbath day, a weekly day of rest from labour and other practises such as Sabbath and Jubilee years, exhibits a remarkable sense of fair play and justice.⁷⁰ The ordinance of Jubilee year required that one year in every fifty years be observed as a year of liberation. During the Jubilee year, all mortgaged property, land and material were returned to the original owner, and all slaves and bonded labour were set free and all debts were written off. Observance of Jubilee year was never really put into practise. Had the practise continued, there would have been no possibility for the emergence of class society or consolidation of any oppressive social institution and practise.

Eco-social philosophers tell us that there is a corresponding relationship between human oppression and injustice and ecologic crisis. Those who cause world's poverty and the destitution of a large majority of people, especially in the Third World countries, are the First World people. They also cause more pollution and use up a large share of the world's resources. Exploitation of nature and exploitation of fellow human beings go hand in hand.

Thirdly, the religion of Old Testament times survived with a deep sense of commitment and faith in the continuity of the human race and the reverence for human life. Although there was no trace

of ancestral worship respect for ancestors and forefathers and the aged was an integral part of Hebrew social culture Every Jewish family preserved and passed on the record of the family genealogy to the next generation and every Jewish male member knew by heart the exact sequence of his family tree Tribal Kinship and family ties were based on closely knit human relationships customs and taboos Besides every Hebrew family looked beyond the immediate generation and were able to dynamically relate their existence to the future generations Their life on earth was always lived in the light of the generations yet to be born They could not conceive of the cessation of human life on this planet earth Their eternity was realised in the hope of the unborn future generations Therefore they articulated their cultural teleology and their social ethics always in the light of the unborn future generations Judaism taught that the effect of the sins of the fathers could be carried as far as third and fourth generations.⁷¹ Likewise the blessings accruing from upright living could also be passed on to the generations to come The reverence for ancestors and elders and the responsibility towards the unborn future generations cemented their personal family and social relations and morals Here is a prophecy which reflects this Hebrew awareness and their implicit faith in the continuity of the human race Yahweh speaks to prophet Ezekiel saying

They will live in the land I gave to my servant Jacob the land where your fathers lived They and their children and their children's children will live there for ever I will make a covenant of peace with them it will be an everlasting covenant I will establish them and increase their numbers and I will put my sanctuary among them forever (Ezekiel 37 25 26)

The responsibility towards unborn future generations has become an ethical issue these days For the first time in history humanity is faced with the real danger of being completely wiped away from the face of the earth The relentless acquisition of nuclear armaments of mass destruction has brought humanity to the brink of extinction We are no longer able to talk sensibly about our future, let alone the future of our children and grandchildren There seems to be no future whatsoever either for humanity or

for the environment Besides modern man consumes natural resources and depletes non renewable energy faster than any generation at anytime in history In fact this present generation has already used up more natural resources during its lifetime than all the resources ever consumed since homosapiens appeared on the scene Modern society is aptly called the now generation We live only for the immediate present We hardly have any sense of history or faith in the future of humanity Our epicurian philosophy sets only short term goals for all our economic social and cultural institutions Unborn humanity has been denied its inalienable rights of existence survival and perpetuation Our ancestors have no place or say as to how we order our lives We act as though our unborn future generations have no claim over our use of the world resources Should the commitment to the continuity of human life have any preference over our hedonistic culture and its life style? Should our forefathers continue to decide our destiny? In these days when there is hardly any reverence for ancestors and respect for the aged and any thought for unborn generations we need to regain the wisdom of our fathers and live by their faith in the continuity of human race and the inalienable rights of a safe and secure future for humanity yet unborn

The faith in the continuity of human life on this planet earth is not peculiar to Old Testament religion alone Almost all the tribal societies and primitive communities nurture this consciousness and perpetuate their existence The aspiration for the unbroken continuity of human life decided their morals and social life Also it decided how they would relate and deal with the world of nature which sustained their existence This awareness demanded a sacrosanct relationship between humanity and nature Nature could not be secularised as it is in the modern scientific and technological world If the continuity of the human race is to be assured there is no getting away from giving up the secular attitude of the modern scientific mindset instead we must go on to resacralise nature and restore to it its original status

For this reason Old Testament ethics admonish that the land and the cattle which are in the service of man are to be treated as those that have their own intrinsic value and unique destiny The implicit understanding of this exhortation was that the world of nature is sacred and it belonged ultimately to the creator God 'The earth is the Lord's and everything in it the world and all

who live in it" (Psalm 24.1). All creatures both animate and inanimate are to be treated as our fellow creatures and members in the community of nature. All plants, animals, minerals, water, air, the world, and universe belong to the same family of God's creation as that of humanity. Francis of Assisi took this fact seriously and related to nature in human terms. He was known for addressing animals as his brothers and birds as sisters. The legends hold that Francis preached to the wild animals and often talked to the birds in solitude.⁷² The Bible recognises the intrinsic right of all living beings and creatures to exist and fulfill their role within the cosmic community. All living beings have a right to be fruitful and multiply their kind, and all of them have a rightful claim on world's resources to fulfill this god-given function. Man has no right to prevent any part of nature from fulfilling its rightful role.

Contemporary eco-ethicists are now beginning to talk about animal rights and biosphere rights on par with human rights. A new breed of ethics—the ethics of *Comis* rights—is being conceived and articulated as ethics beyond homocentric ethics. Ecumenical theologians like Charles Birch, John B. Cobb Jr., Ian G. Barbour, and others consider this motif of animal rights and biosphere rights for presenting eco-theology.⁷³ Although Scriptures do not explicitly articulate or advocate animal or biosphere rights, the essence of eco-ethics are to be found in cultic observances like Sabbath Day and Sabbath year. Biblical ethics recognises the rights of animals and land and offers them the same treatment meted out to human labour. Just as human labourers need to have a day of rest once every seven days to restore their strength and recuperate, the land too is to be allowed to rest and lie fallow for one year in every seven. Yahweh tells Israel:

When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. For six years sow your fields, and for six years prune your vineyard and gather their crops. But in the seventh year the land is to have sabbath of rest, a sabbath to the Lord. Do not sow your fields or prune your vineyard. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. (Leviticus 25.2-5)

No produce that the land yields from human labour even indirectly is to be consumed—grain for example that falls on the earth sprouts and produces fresh grain or grapes that grow from unpruned vines. These must be permitted to fall back into the earth to enrich and fertilize it. Only wild produce that the land spontaneously yields without even remote human intervention may be eaten in the sabbatical year. How does humanity survive during the Sabbatical year? Yahweh who cares for his people promises a triple harvest in the sixth year to last till the beginning of the eighth year when the 8th year's crop begins to come in.

The Bible also recognises the rights of animals domesticated for farm labour. Just as human labourer should have a day of rest once every seven days all farm animals are to be assured of the day of rest and are not to be used for work. Yahweh commands Israel

Six days to your work but on the seventh day do not work so that your ox and your donkey may rest and the slave born in your household and the alien as well may be refreshed (Exodus 23 12)

Not only farm animals but also wild animals are to be assured of their quota of food (Exodus 23 11). The same humane consideration for animals is to be found in other prescriptions of Exodus such as 'You shall not boil a kid in its mother's milk' (Exodus 23 19) and again the prohibition against muzzling the ox as it treads the grain (Deuteronomy 24 4) thus preventing it from eating even a little of the fruit of its own labour. Psalm 104 which was quoted at length (refer page 74) establishes the locus from which these rights emerge. It affirms that all creatures are the masterpieces of God's handiwork and that they all depend on the Creator God for their existence and sustenance. Since all creatures have their unique God-given role to fulfill man has no right to eliminate them or exploit them for his eccentric ends.

These prescriptions laid down thousands of years ago are truly incredible and have no parallel in any other religion. The institution of Sabbath Day, the Sabbatical year and the Jubilee year show a remarkable sense of ecological awareness and recognition of animal and biospheric rights which are essential to work out a scheme of eco-social ethics and justice. Biblical ethics exhort human beings to show justice towards animals and the biosphere.

It recognises the intrinsic rights of every animal plant and all natural elements both animate and inanimate to exist and fulfill their role. Human beings should refrain from interfering with the flow of nature. The universe is not merely gross matter inalienably separate and distinct from humanity.

If we recognise the rights of animals land and the biosphere we should also be able to advocate a whole set of new jurisprudence—one which advocates justice and fairplay towards animals and the biosphere—and enact laws to protect these rights and enforce them. The problem is that man perceives human rights at cross purposes with that of the biosphere and animal rights. Ultimately human rights are thought to be preponderant over the rights of other species and the biosphere. The genus of the ecologic crisis is in the precipitation of the confrontation between these rights and the assertion of the rights of *homo sapiens* over others. The solution to the ecologic crisis will be found only when humanity as a whole comes to recognise and acknowledge the intrinsic rights of every element and life in nature—rights on par with the rights of humanity and not part from them.

And finally Biblical theology recognises the ethical teleology of the whole nature and universe. Contemporary eco theologians tell us that the world of nature and the whole cosmos will share in the final triumph and liberation of humanity from death and decay to eternal life. Not only do the elements in nature have their own intrinsic and inalienable rights they also have their own unique destiny and teleology and this destiny of nature and the universe is inseparably linked with that of human beings. This view is expressed in Apostle Paul's letter to the Christians in Rome. Paul writes

The creation waits in eager expectations for the sons of God to be revealed. For the creation was subjected to frustration not by its own choice but by the will of the one who subjected it in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time (Romans 8:19-22)

This is indeed a mystical and profound statement. Apostle Paul looks forward to a time when nature will share in human destiny and liberation. We will not discard this universe and migrate to another eternal habitat. Rather, this cosmos will be so transformed that it will become the most perfect habitat for both God and humanity to share their eternity together. The present decay and disintegration of nature has been brought about by man's willful vandalism of nature. It is human arrogance and homocentricism which has enslaved nature and prevented it from flowering. Paul portrays nature as groaning under the burden of human oppression and yearns for its own liberation so that nature can truly share in the final destiny and triumph.

A new Christian ethics of liberation is obviously necessary. This new ethics of liberation acknowledges the inalienable rights of nature and works for its liberation from human oppression. We Christians do not have to turn anywhere else to find it. We have to go back to our roots and the Bible and read afresh about a loving God who is involved in continuously re-creating the whole universe and liberating it from death, decay, and disintegration caused by humanity's sins and failure. Christians are called upon to join hands with this God of creation and thus share in the privilege of becoming the co-creationists in recreating this universe and preparing both humanity and nature for a meaningful participation in the coming new age.

VI

CHRISTIANITY'S CONTRIBUTION TOWARDS GLOBAL ECO-THEOLOGY

This study was mainly concerned with making an assessment of the classical view of the Judeo-Christian tradition. Serious doubts were raised as to the veracity of its teleological tenets in sustaining an eco-sensible culture of the rising new age. Several of its cultural products as demonstrated by Western society raise serious questions of ethical values. And yet many contemporary Christian missions are blind to this reality and continue to work within the teleological scheme of classical Christian thought and claim legitimacy for contributing towards the dominant world view of the rising new age.

The dominant world view or what social philosophers call the social paradigm, decides the teleological disposition of any community at a given time. A dominant social paradigm guides the collective destiny of that particular society.⁷⁴ It is a constellation of concepts, values, perceptions and practises which are shared widely in the community. It forms a particular vision of social reality and the collective mood and aspirations of individuals, families and communities. Dominant world views are acquired and appropriated formally and informally and sustained and transmitted through cultural institutions and value systems from one generation to the next. The general assumptions of the dominant world views are rarely questioned or made a matter of public debate. We are forced to accept them as gospel truths. Those who question these assumptions or point out their contradictions and show new directions are usually persecuted or banished as heretics.

The dominant world view of contemporary time which is widely accepted and absorbed is one that is fabricated in the Western world. Even the Orient is slowly giving up its age old wisdom in exchange for the dominant Western world view. Drawing from several sources, four basic assumptions of the Western world view are summarised by the sociologists William Catton Jr. and Riley Dunlap in these words:

- 1 People are fundamentally different from all other creatures on Earth over which they have dominion (defined as domination)
- 2 People are masters of their own destiny; they can choose their goals and learn to do whatever is necessary to achieve them
- 3 The world is vast and thus provides unlimited opportunities for humans
- 4 The history of humanity is one of progress; for every problem there is a solution and thus progress need never cease.⁷⁵

In this world view, Earth and Space are seen primarily, if not exclusively, as a collection of natural resources and energy waiting to be exploited and made use of. Some of these resources are infinite and others are finite and limited. For those which are limited, substitutes can be created by science and technology. There is an overriding faith in the capacity of human civilization to survive and overcome any obstacles. Humans will continue to dom-

inate nature because human beings are superior to outside of and above the rest of nature. The world of nature primarily exists for the welfare and happiness of human beings. We find an overwhelming resonance of this dominant world view in the teleological thrust of the classical Christian thought. Not only Christianity but several other world religions and ideologies project this world view. The contemporary human dilemma and the ecological crisis are the direct outcome of the actual working of these religious and ideological paradigms.

The world finds itself at a crossroad as it faces the 21st century. The global community is toying with the choice of several social paradigms that are claiming to be the one to save the world. The rising culture of the future will depend on which paradigm we choose and opt to work with. Only those social paradigms which integrate and strive for the survival and continuity of both humanity and environment can warrant a sustainable future. We are at a very crucial historical juncture. What we opt for now will determine whether there will be a safe and secure future for our children and grandchildren.

In the contemporary world, we can identify at least five social paradigms that are vying one with another for global dominance. They are fundamentalist Christianity growing out of classical pietism, Islamic fundamentalism, Marxism, Global Free Market Commercialism and the Green Movement (ecology movements). Each of these emerges from a distinct historical and cultural matrix and promises a future for humanity. Except for the Green Movement, all are silent about the future of nature and universe.

Eastern religious philosophies are out of the fray as they lack the psychic thrust necessary to propagate themselves. Eastern religions like Hinduism and Buddhism will continue to have a decisive sway over a large majority of their votaries in the years to come, but the lack of zest to thrust themselves forward will confine them largely to their borders and together they will fail to capture world allegiance. Except for the Green Movement, all others have been in this game for ages. Intriguingly, they are alive and sure of their virtuosity and survival in the future. Whether these would continue to survive for centuries to come without a significant loss of relevance and meaning in a disintegrating global village caught up in ecologic and meaning in a disintegrating global village caught up in ecologic crisis is left to be seen.

Although each of them supports their own individual world views the coalescence of these contribute to the ecological bankruptcy of the contemporary dominant world view. The essential dogmatic presuppositions of these varied religious and secular paradigms are at cross purposes one with the other. The confrontation among them is at the root of the contemporary human dilemma and it will lead to severe tensions and global conflicts in the years ahead. We are already witnessing the beginning of these tensions on local, regional and international scenes. The wasteful expenditure on the stockpile of armaments between the Super Powers and their allies is a case in point. These conflicts will mount up and drain humanity of its psychic power for any constructive and creative work in the foreseeable future. If humanity is to be assured of continued survival and fulfillment there is no getting away from discarding the old social paradigms, whether they are religious or otherwise. Unless these can evolve and transform into eco-sensible social paradigms that can guarantee the health and security of all humanity and the environment, and not just the security and welfare of their own votaries, there is no option but to cast these aside and look for new ones or revive those eco-sensible traditions that have gone into oblivion.

Emerging Global Religious Paradigm

One of the social paradigms that is also vying for global allegiance these days is the Green Movement and the deep ecology movements. These movements are gaining ground, especially in the Western world. The emerging social paradigm strives for profound social change characterised by a shift in emphasis from mechanistic, patriarchal and dualistic values to holistic and ecological social practise. The culture of the emerging New Age to a large extent swings towards this new paradigm, and some of the existing old religious and secular paradigms will attempt to ingest it and make it their own. Different groups and movements will respond to this emerging social paradigm in their own unique way. The political activists of the Green Movement, *Die Grunen*, the Greens of West Germany, believe that no transformation will occur without the arduous work of political organizing. *Die Grunen* are attempting to make an impact on the West European political scene and change its course. On the other hand, deep ecology movements within the Green Movement concentrate on cultivating

philosophical and spiritual depth. Still others in the movement opt for realising the Green ideals through creating and living in base communities and practising a simple life style based on a pragmatic interdependent relationship within the community and with the environment.

For the eco philosophers of the East the praxis of Green ideology does not appear to be something new and unique. It is one of those perennial philosophies which has sustained human civilization from time immemorial in our part of the world. Perennial philosophy places human beings in the wider scheme of cosmic realities and experience.⁷⁶ This is one reason why Eastern philosophers are skeptical about the call for a paradigm shift which comes mainly from the Western philosophers. Bill Devall and George Sessions confirm this by saying

We believe that we may not need something new but need to reawaken something very old to reawaken our understanding of Earth wisdom. In the broadest sense we need to accept the invitation to the dance—the dance of unity of humans, plants, animals, the Earth. We need to cultivate an ecological consciousness. And we believe that a way out of our present predicament may be simpler than many people realize.⁷⁷

The Green Movement and the deep ecology movements are not in our opinion proposing any new philosophy. They are only helping humanity to revive an awareness that is part of our cultural heritage. These movements are oriented towards spiritual and mystical growth and give importance to inner growth and integrity, simple life style and getting away from the consumeristic industrial culture and values. There is a growing awareness about environmental issues. But this emerging awareness is in danger of becoming a mere issue based political or social activism. On the other hand, deep ecology movements face the danger of remaining a mere spiritualistic and mystical sect within the larger religious traditions. Mere spirituality smacks of eccentric pietism. At this level of existence, deep ecology movements may not emerge as a dominant social paradigm that can claim global allegiance. Should the Green Movement confront the other old paradigms, it has to be forceful and convincing. How does the Green Movement become convincing?

There are two options open for deep ecology movements should they choose to emerge as the dominant social paradigm of the 21st century. One, it can choose to follow the ideological trajectory and emerge as a philosophy for political and social activism. The weakness of ideological approaches to building social paradigms is that these approaches can emerge and survive only within the matrix of a dialectical historical space/time reference of thesis and anti-thesis. No dialectical ideology in the concrete historical experience has ever attained the level of synthesis. Dialectical and dualistic metaphysics are alien to the wholistic philosophy with which ecology⁷⁸ is concerned. Besides, ideological metaphysics normally operate within the linear space/time human historical context and therefore in the ultimate analysis they turn out to be anthropocentric philosophies. On the other hand, these ideologies fail to answer the deeper quest of life like love, joy, pain, and other crucial existential questions. Therefore, they fail to meet the demands of the wholistic paradigm which alone can ensure the continued human survival for ages to come.

The second option open before the deep ecology movement is to grow into a religious paradigm by itself. To be able to influence the planetary culture of the future, ecology movements should grow and consolidate as a global religion instead of remaining a marginal mystical and philosophical sect within the dominant culture. The contemporary dominant world views, whether they are religious or otherwise, need to be challenged for their ecologic bankruptcy. The only force that can confront them congruously and change the course of human history and destiny towards a more just and sustainable future is an eco-religious social paradigm—the Green religion.

Throughout this study, we have employed the anthropological meaning of religion—religion as a cosmic binding force. Religion binds every element and experience within the universe and gives them their individual and collective teleological meaning and mandate. Only this veracity can bestow the religious authenticity to any social paradigm that clamours for world allegiance. If that be the case, authentic religion would demand an organizing principle or personality, a theistic ideal which can be identified within the cosmic community as that which binds every cosmic entity, experience, and process into an organic unity. Ecology movements can not afford to remain theistically neutral. A theistic ideal than

would also demand congruent cultural and historical myths rituals symbolisms and ceremonialism Would the Green Movement grow into a brand new world religion?

In the phenomenological historical experience of contemporary culture the chances of the Green Movement emerging as a brand new religious paradigm with accompanying cults are very remote It will be forced to borrow its religious resources myths metaphors rituals symbolism and meaning from the other religious paradigms of the past and the present Obviously shopping for eco-sensible religious resources can not be confined to a single religious tradition Demand will be made on every possible religious source and tradition, whether they are extinct or extant But not all existing world religions will let go of their resources some of them will refuse to share their resources But others will and in the process a unique eco-religious social paradigm will emerge and it will turn out to be the most ecumenical religious paradigm that the world has ever seen

Where does Christianity stand in this projection? What role would the Judeo-Christian tradition play in the birth and growth of this new dominant social paradigm of the New Age? What religious resources will it make available? At this juncture we can not be precise about the course Judeo-Christian religion would take in response to the challenges coming from the ecological front However we can be sure about one thing Knowing full well how the Judeo-Christian tradition has responded to pressing historical cultural and social challenges down through the ages we can predict how it would respond to this new challenge The Judeo-Christian tradition is one of the most syncretistic versatile and flexible religions the world has ever seen It has been shaped by alien influences coming in as well as responding to the dissensions within Its own religious resources were enriched in the process of responding to these challenges Strangely enough the Green Movement is now growing within its own cultural boundaries and these movements are a direct response to its own religious lags Critics may blame Western Christianity for being at the root of the ecologic crises of the present day But the fact remains that as it has responded to challenges in the past Christianity will not remain a silent spectator to environmental degradation Christian missions are already beginning to respond to this crises In the process of responding to this challenge from the ecologic front the

religious character structure and function of Christianity is bound to change. Whether Christianity will co-operate with other eco-sensible religions around the world and contribute to this emerging dominant social paradigm of the New Age is left to be seen.

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Note: The Bible quotations are taken from the *New International Version of the Bible* (New Jersey: International Bible Society 1984 edition)

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- 2 Red Data Book. The International Union for Conservation of Nature and Natural Resources (IUCN)'s Conservation Monitoring Centre maintains data bases on globality threatened species and periodically publishes and updates the Red Data Book on major groups of plants and animals. These books highlight the world's most critically threatened species.
- 3 Charles Birch and John B. Cobb Jr. *The Liberation of Life* (Cambridge University Press 1981) 29
- 4 Francis A. Schaeffer. *Pollution and the Death of Man: the Christian View of Ecology* (London: Hodder and Stoughton 1972) 10
- 5 Calvinist theology emphasised the Doctrine of Predestination. This doctrine teaches that God in His wisdom has already decided the eternal destiny of individual human beings either to be saved or lost.
- 6 Alan Richardson ed. *A Dictionary of Christian Theology* (London: SCM Press 1969) 289
- 7 Lynn White Jr. "The Historical Roots of our Ecologic Crisis." *Science* 155 (10 March 1967): 1203-07. Copyright 1967 by the American Association for the Advancement of Science.
- 8 The hypothesis of paradigm shift was postulated by Thomas S. Kuhn in his book *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press 1970). Paradigm shift can be defined as a profound change in the thoughts, perceptions, and values that form a particular vision of reality. The paradigm that is dominant and is about to shift is one that has been inherited from the period of scientific and industrial revolution. This old paradigm has dominated the western culture for several centuries and has profound impact on the rest of the world. This dominant paradigm believes in rationalism, Scientific and Industrial Revolution and promotes materialistic values and consumeristic life styles. Fritjof Capra, writing in *The Turning Point* (New York: Bantam Books 1983) says that the foundation of this paradigm is on the belief of the scientific method as the only valid approach to knowledge, the view of the universe as mechanical system composed of elementary blocks, the view of life in society as competitive struggle for existence, and the belief in unlimited material progress to be achieved through economic and technological growth. Eastern social philosophers are skeptical about the call for

new paradigm shift that is heard in the West Paradigm shift is plausible in a culture that lives by linear space/time historicism. For centuries, East has lived and still lives to a large extent with different space/time values and cyclical view of life in particular and therefore sees no need to make this paradigm shift

- 9 The term deep ecology was coined by Arne Naess in his 1973 article "The Shallow and the Deep Long Range Ecology Movements A Summary" *Inquiry* 16 (1973) 95-100. Naess is a Norwegian philosopher. He has been a major source of inspiration in Scandinavian social science and philosophy. Naess was attempting to describe the deeper, more spiritual approach to nature exemplified in the writings of Aldo Leopold and Rachel Carson. He thought that this deeper approach resulted from a more sensitive openness to ourselves and non-human life around us. The essence of deep ecology is to keep asking more searching questions about human life, society and nature as in the Western philosophical tradition. For full discussion on deep ecology read Bill Devall and George Sessions *Deep Ecology* (U.S.A. Gibbs M. Smith 1985).
- 10 Eric J. Lott "India's Religious Resources for a Global Eco Theology" in J. Bandopadhyaya and others ed. *India's Environment Crisis and Responses* (Dhara Dun Natraj Publishers 1985) 173-5.
- 11 The term theandric implies the meaning of dynamics of the process of realising God in man and vice versa which results in god-humanhoodness. Karl Barth uses the term theoanthropology which comes closer to the meaning of the term theandry.
- 12 Axial period refers to the age spreading over a millennium which saw the emergence of major religions of the world.
- 13 Kingdom of God is a comprehensive term. It denotes the establishment of God's rule over all creation and especially over those human beings who submit to the ethical and spiritual demands of the divine rule and enjoy the blessings accruing therefrom. While the fundamentalist theologians have articulated the concept of Kingdom of God in spiritual terms, the ecumenicals have gone in for social and political interpretation. Contemporary eco-theologians attempt to understand Kingdom of God in terms of cosmic Community and deep ecology.
- 14 A sampling of Hellenistic thought influencing the writing of the Apostles is given below. These quotations are taken from the writings of early Apostles John and Paul and these reflect the abstractions of Greek philosophy, its cosmology and cosmogony.
John 1:1-5, 14

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.
Colossians 1:15-20

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invis-

- ible whether thrones or powers or rulers of authorities, all things were created by him and for him. He is before all things and in him all things hold together And he is the head of the body the church he is the beginning and firstborn from among the dead, so that in everything he might have the supremacy For God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things, whether things on earth or things heaven by making peace through his blood shed on the cross
- 15 H.P. Santmyre, *The Tress of Nazare* (Philadelphia: Fortress Press 1985) 14
- 16 Alvin Toffler *Future Shock* (New York: Bantam Books 1971) Alvin Toffler *The Third Wave* (London: Pan Books, 1981)
- 17 Lester DeKoster "Pretence of Humanism The New Face of Marxism Christianity Today (October 26 1962)
- 18 R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: William B Eerdmans 1975) 163
- 19 Denise Carmody *The Oldest God* (Tennessee: Abingdon 1981)
- 20 Ibid Harrison 396-401
- 21 Genesis 1.26-27
Then God said, "Let us make man in our image in our likeness and let them rule over the fish of the sea and the birds of the air over the livestock over all the earth and over all creatures that move along the ground So God created man in his own image in the image of God he created him male and female he created them
- 22 Rev 12.7-9
And there was a war in heaven Michael and his angels fought against the dragon and the dragon and his angels fought back. But he was not strong enough and they lost their place in heaven The great dragon was hurled down—that ancient serpent called the devil or Satan who leads the whole world astray He was hurled to the earth and his angels with him
Revelations 20.1-3
And I saw a angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain He seized the dragon that ancient serpent who is the devil or Satan and bound him for a thousand years He threw him, to keep him from deceiving the nations anymore until the thousand years were ended After that, he must be set free for a short time
- 23 The Jewish synagogues emerged as an alternate to the temple at Jerusalem Elaborate liturgy replaced animal sacrifices Torah replaced the ten commandments
- 24 The term "inter testamental" refers to approximately four centuries that occur between the historical narratives of the Old and New Testament, sometimes referred to as "silent centuries" Although many religious literatures were produced during this time none of them are recognized as canonical by the Protestant Church, while Roman Catholics and Orthodox Churches recognise fourteen of these books and include them in their Bibles. These fourteen books are called Apocrypha and the others which do not find any place in any Bibles are called pseudopigraphic literature The information about the Jewish religion and history during the four centuries prior to the advent of Jesus comes to us mainly through this literature Much of the Greek thought and influence creeps into this literature and stories

- 25 Patristic writing belong to the works of early Christians usually by the church fathers
- 26 Herman Dooyeweerd *Roots of Western Culture* trans John Kaay (Toronto Wedge Publishing, 1979) 15-17
- 27 Read Romans Chapters Six to Eight
- 28 Ibid Santmire p 210
- 29 Proverbs 6:6-11

Go to the ant you sluggard consider its ways and be wise! It has no commander no overseer or ruler yet it stores its provisions in summer and gathers its food at harvest How long will you lie there you sluggard? When will you get up from your sleep? A little sleep a little slumber a little folding of the hands to rest—and poverty will come on you like a bandit and scarcity like an armed man

Mathew 6:25-32

Therefore I tell you do not worry about your life what you will eat or drink or about your body what you will wear Is not life more important than food and the body more important than clothes? Look at the birds of the air they do not sow or reap or store away in barn and yet your heavenly Father feeds them Are you not much more valuable than they? Who of you worrying can add a single hour to his life? And why do you worry about clothes? See how the lilies of the field grow They do not labor or spin Yet I tell you that not even Solomon in all his splendor was dressed like one of these If that is how God clothes the grass of the field which is here today and tomorrow is thrown into the fire will he not much more clothe you O you of little faith? So do not worry saying What shall we eat? or What shall we drink? or What shall we wear? For the pagans run after all these things and your heavenly Father knows that you need them

Psalms 8:3-9

When I consider your heavens the work of your fingers the moon and the stars which you have set in place what is man that you are mindful of him the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor You made him ruler over the works of your hands you put everything under his feet all flocks and herds and the beasts of the field the bird of the air and the fish of the sea all that swim the paths of seas O Lord our Lord how majestic is your name in all the earth!

- 30 Paulos Mar Gregorios *The Human Presence: An Orthodox View of Nature* (Madras CLS 1980)
- 31 Owen Barfield, *Saving the Appearances* (New York Harcourt Brace Jovanovich n.d.) 78
- 32 i) Paul Santmire *Reflections on the Alleged Ecological Bankruptcy of Western Theology in ethics for Environment Three Religious Strategies* eds Steffenson Herscher and Cook (Green Bay Wisc UWGB Ecumenical Centre 1973) 30
- 33 Marvin Halerson and Arthur A. Cohen *Handbook on Christian Theology* (USA The World Publishing Co 1969) 65
- 34 Ibid Santmire *The Travail of Nature* 122 123
- 35 Ibid 122
- 36 George Hendry *Theology of Nature* (Philadelphia Westminster Press 1980) 147

- 37 Wesley Granberg Michaelson, *A Worldly Spirituality* (New York: Harper & Row 1984)
- 38 Genesis 11
In the beginning God created the heavens and the earth
Romans 4 17
As it is written I have made you a father of many nations He is our father in the sight of God in whom he believed—the God who gives life to the dead and calls things that are not as though they were
Hebrews 11.3
By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible
- 39 Martin Hengel, *Judaism and Hellenism* Vol I and II (Philadelphia: Fortress Press 1974) 156 157
- 40 C F Von Weizacker *The Relevance of Science* (London: Collins 1964) 163
- 41 Roger L Shinn ed *Faith and Science in an Unjust World* (Philadelphia: Fortress Press 1980) 221
- 42 E.F Schumacher *Small is Beautiful* (New York: Harper & Row 1973) 13 14
- 43 Ibid Shinn 64
- 44 Read Leviticus 11 1-46 Hebrew religion allowed the killing and eating of only certain types of animals
- 45 Ian G Barbour *Technology environment and Human Values* (New York: Praeger Publishers) 15
- 46 Judaism taught that man is above women and that woman should be subjected to man Read I Corinthians 11 3-16
- 47 Adrienne Rich *Of Women Born* (New York: Bantam Books 1977) 40
- 48 Ibid Barbour 14 15
- 49 Fritz of Capra *The Turning Point* (New York: Bantam Books 1982) 95 96
- 50 Ian G Barbour ed *Western Man and Environmental Ethics* (California: Addison Wesley Publishers 1973)
- 51 C.H. Dodd *The Authority of the Bible* (New York: Harper & Row 1958) 11
- 52 Arnold Toynbee 'The Religious Background of the Present Environmental Crisis' In David and Eileen Spring, *Ecology and Religion in History* (New York: Harper & Row 1974) 146
- 53 Ibid 145
- 54 Alfred North Whitehead, *Process and Reality: An Essay in Cosmology* (New York: Harper Torchbooks 1960) 529
- 55 John B Cobb Jr *Is It Too Late? A Theology of Ecology* (New York: Bruce Publishing Company 1972) 13
- 56 John R. Hinnells ed *A Handbook of Living Religions* (New York: Penguin Books 1984) 78
- 57 Dispensationalist Schools hold that God's revelation was given to man in definite stages in the human history and that it is possible to make a historical outline on the basis of divine revelation and man's response to it Dispensationalists identify four or more such definite stages beginning from Adam going on to the second Coming of Christ
- 58 Ibid Santimire 3
- 59 Ibid Lynn White
- 60 J Bandyopadhyaya and others ed *India's Environment* (Dehradun: Natraj Publishers 1985) 174

- 61 Ibid Hengel 107 247
- 62 Ibid Halverson & Cohen 193 197
- 63 Helmer Ringgren *Israelite Religion* (Philadelphia Fortress Press 1966) 317
- 64 Colman McCarthy James Watt and the Puritan Ethics *Washington Post* 14th May 1981
- 65 Refer Matthew 24 29-31 I Thessalonians 4 13-18 II Peter 3 3-13
- 66 Ibid., Gregorios 26, 27
- 67 Psalm 19 1
- 68 Revelation 22 13
- 69 Read Psalms 72 1 3 7 16-17 Amos 2 6-8 5 7 15
- 70 Read Leviticus Chapter 25
- 71 Read Exodus 34 7 Psalms 103 17 and Proverbs 13 22
- 72 Marian A Habig, ed *St Francis of Assisi: Writings and Early Biographies* (Bangalore Asia Trading Corporation 1987)
- 73 Ibid Birch and Cobb 146-175
- 74 Dennis Pirages and Paul R Ehrlich *Ark II A Social Response to Environmental Imperatives* (San Francisco Freeman 1974) 43
- 75 William Catton Jr and Riley Dunlap 'New Ecological Paradigm for Post Exuberant Sociology' *American Behavioral Scientist* 24 (September 1980) 15 48
- 76 Bill Devall and George Sessions *Deep Ecology* (Salt Lake City Gibbs M Smith 1985) 42
- 77 Ibid ix
- 78 The term *ecosophy* was coined by Arne Naess. *Sophy* comes from the Greek term *sophia* which has the meaning for wisdom. It relates to ethics, norm, rules and practice. The concept of *ecosophy* goes beyond a limited piecemeal and reductionist approach to environmental problems and attempts to articulate a comprehensive religious and philosophical world view.

ISLAM AND THE PRESENT ECOLOGICAL CRISIS

M Rafiq and Mohd Ajmal

I

That Islam is considered as a monotheistic religion is clear from the very first sentence of the *Holy Quran*. It is a system of belief and practice established by the word Islam (surrender or submission to the will of God). To a Muslim, Islam embraces all aspects of life, a kind of totalitarian system with control over all the world domains of human activity. There are many literary references to the Muslim account of the beginning of the world and the man. Islam has generally been described by Prophets and authorities as the religion for guidance and the betterment of the world. The belief in One God is the bed rock of faith in Islam¹ and the *Quran* is the main pillar of the religion. It is believed that the *Quran* is the uncreated word of God and was spread through revelation by the Prophet Mohammad during a period of twenty three years. Whatever the Prophet did and asked to be done is known as *Sunnah* and a large number of things said by the Prophet were narrated by *Sahabas* (companion of the Holy Prophet Mohammad) after his death. These sayings are known as *Hadith*. Thus the main constituents of Islamic religion are the *Quran* (the book of God), *Sunnah* (what the Prophet did) and *Hadith* (narrated by *Sahabas*). Islam is not only a system of faith, a religion, but also a coded system of practice. The message of Islam is that they should go back to the true faith which they designated *Din* (religion) or Islam (submission to the will of God).

The *Quran*, literally the Word of God, has been composed with a good Tree allusion.

Allah sets forth the case of a good word which is like a good tree whose root is firm and everyone of whose branches reaches into heaven. It brings forth fresh fruits at all times by the command of its Lord Allah, it sets forth for people all that they stand in need of that may take heed.

Again the message of Islam is the unity of mankind in the fatherhood of God. Islam asserts that there is one God, creator of the Universe, and that is the God of Providence, Mercy, and Justice. The first attribute of God is *rububiyya*, lordship and providence. According to the Arabic lexicographer, *rububiyya* means to rear and nourish a thing from stage to stage in accordance with its changing needs and conditions.² Thus in Islam God possesses the attribute not only of being the creator but also of the one who nourishes, maintains and develops a living being until it reaches full stature. Nourishment of maintenance follows the law of equitable proportions.

In the present state of affairs where humanity is grappling with the forces of ecological unbalance, pollution, and disturbance all over the world, Islam offers appropriate religious moral values for the present and the future generation.

II

LA ILAHA ILLALLAH

God reveals himself in cosmos and in man. In the terminology of Muhammad Iqbal, nature is to the divine self as character is to the human self.³ The law of nature, the work of God, are the divine words recorded in the book of nature. The law of God for man (the work of God) are divine words embodied in the *Quran*. Work and Word of God correspond with each other, or to put it in al-Mashriqi's formulation, there is no doubt that the regulations of the book *Quran* stemmed from the instruction of God's book—the book of nature. And there is no doubt that the regulations confirm what takes place in nature. The first and most important article of Islamic faith relates to the oneness of God. In the *Quran*, He is over and over again described as powerful over all things. In the first Sura of the *Quran*, Muslims pray to the Lord, accepting

Him as the merciful and compassionate Lord of mankind and requesting Him for help and guidance as follows

In the Name of Allah the Beneficent the
 Merciful
 Praise be to Allah Lord of the worlds
 The Beneficent the Merciful
 Thee (alone) we worship Thee (alone) we ask for help
 Show us the straight path
 The path of those whom Thou has favoured
 not (the path) of those who earn Thine anger nor of
 those who go astray³

Allah the Lord is worshipped by Muslims with various attributes Of these names some are as follows⁴

Al Rahim	the merciful one
Al-Quddus	the holy one
Al Awwal	the first
Al Aziz	the mighty
Al Khaliq	the creator
Al Mussawwir	the fashioner
Al Muqit	the preserver
Al Muhyi	the life giver
Al Wahid	the one
Al Muhaimin	the protector
Al Mumit	the destroyer
Al Hadi	the guide
Al-Qahhar	the most supreme

Allah is thus the absolute Creator Sustainer Ruler Destroyer Restorer and Recorder there is no power of strength save in Him He is the Exaltor (*al nafi*) and the Honourer (*al muazz*) and the abaser (*al mudhill*) He is the withholder (*al mani*) and He is the advancer (*al nafi*) He is the Compassionate Compassionater (*al rahman al rahim*)

III CREATION

According to the *Quran* Allah is the ultimate cause of all crea

tion. He is the first and the last Muslims believe that the whole of creation its nourishment and destruction are controlled by Allah and His divine laws the *Quran* further points out that God being the creator and controller of all things needs no assistance and being eternal His name will endure forever Allah is self existent and uncreative

Allah is the Almighty power who created the earth and the high heavens (20 5) the Ever Merciful (41 33) the All Knowing (40 1) the onewise and praiseworthy (41 43)

The *Quran* teaches that God desired to bring into existence a Universe which should serve as a manifestation of His majesty and His light and that this was the cause of the creation of the Universe It says that God created Heaven and Earth in six periods Before that God ruled over Water The creation of material Universe started from water and passed from that state till the Earth assumed a Shape and developed properties which could sustain human life⁵

The Quranic declaration that the world was created in six days was discussed by the Muslim Commentators in much the same way as the Rabbinical commentators discussed in the book of the universe and the probably period of its duration (namely six or seven thousand years in all) is similar

Allama Usuf Ali Commenting on Verse 24 of chapter 59 of *Quran* says

God attributes of goodness poswler having been referred to we are now told of His creative energy of which three aspects are here mentioned The point is emphasised that He does not merely create and leave along He goes on fashioning, evolving new forms and colours and sustaining all the energies and capacities which He has established⁶

God has created everything with decency made it beautiful and charming All his efforts have been to create everything in order and free of all evil Abdullah Usuf Ali explaining the creation says

God's creation in itself is good it is beautiful in proper proportion and adopted for the functions it has to perform There is no evil or disorder in it Such evil or dis

order as creeps in is due to man's will (as far as the world of man is concerned) and spiritual teaching is directed to train and cure that will bring it into conformity with the universal order or plan⁷

This universal order is mentioned in the *Quran* as follows: Every thing in the universe is coordinated and well adjusted and there is no disorder, discord or incongruity (Q67:3-4). Thus it is easy to understand that this whole setup of life and motion would not have come into existence if it did not carry within it the quality of correction and improvement. Nature is essentially constructive, not destructive, bringing about order, not disorder, and making for improvement and progress, not deterioration and retrogression. Further, the *Quran* says: Man is born with nature made by Allah (Q30:30) and 'he indeed prospers who purifies it, and he is ruined who corrupts it' (Q91:9-10)QZ.

In Islam, creation has taken place in different grades and sequences although each and everything is composed of the same four elements with different qualities and abilities in different degrees. All creation is created on the principle of order as distinguished from disorder, and of beauty as distinguished from ugliness. And this is due to the mercy of the creator.

All created things are alike in having been created from the four elements (the *arkan*). Plants are superior to minerals in being able to absorb nourishment, to grow and feed; animals in addition to these powers have one or more of the five senses; and man, while of the animal kingdom in other respects and possessing all the senses, also speaks and reasons.⁸

In the *Quran*, the aspects of nature which are mentioned are usually associated with the description of the creation, and reference to them is of rhetorical character. It may, however, be gathered that the Prophet conceived of the universe as geocentric. The earth itself is constantly spoken of as having been 'stretched out' at creation or spread out as a carpet; thus it may be inferred that the Prophet conceived of it as flat, although orthodoxy denies this. As a rule, the earth is spoken of in the singular, but in one passage it is declared that Allah created the earth to correspond with the seven heavens with which, before creation, formed one piece.

Man is the last and most perfect link in the chain of creation and has been fashioned after millions and billions of years of unceasing growth and development. All that has taken place on the earth since that immeasurably distant point in the past when this planet came into separate existence has been as it were but preparation for making of man, as he now is.⁹

The act of creation (in Islam) is classified into four aspects (a) physical creation (b) bestowing order and proportion (c) fixing measure and finally (d) guidance. The guidance which the *Quran* mentions has three preliminary stages. The first is instinct; this is the characteristic of all animals. The second is that of the senses. The power of hearing, seeing, tasting, touching, and smelling show us the way in which we can live our ordinary lives successfully. The third is the power of reasoning, and this is the special characteristic of the human species. No other member of the animal kingdom possesses the faculty of reasoning; man is distinguished from all other animals in the possession of this unique quality.¹⁰

It has been specifically said in the *Quran* that God has created the heavens and the earth and causes water to descend from the sky thereby producing fruits for food. And then has made the ships so that man may traverse the oceans and also the sun and the moon constantly pursuing their course and the night and the day. He has granted us all that we require.

God is the ultimate cause of the universe. He is the first and the last. The *Quran* points out that God is beyond physical perception but He has power to do all that He wills. The *Quran* teaches that the universe works under a system having balance in every thing and every action. The *Sura Ikhlas* proclaims that the centre of the whole universe is God (Allah) who is a unique being.

The *Quran* teaches that God desired to bring into existence a Universe which should serve as a manifestation of His majesty and His light and that this was the cause of the creation of the universe. Before creating the universe God ruled over water. God's object in creating the Heavens and the Earth out of the water was to bring into existence a being endowed with the will to choose between good and evil.¹¹

God created man in the material universe so that he should become the manifestation of divine attributes and should serve as a mirror to reflect the beautiful image of God. In short, the *Quran* teaches that man's physical creation and development are the result of a process of evolution and in the same way his intellectual development is also the result of a process of evolution. The *Quran* shows that God has put into motion two kinds of laws for the purpose of reminding man of his duties and for helping him along the path of progress. The whole of the universe is invested with the appropriate impetus of this law and is impelled by it, but no direct revelation is made. The second is the law of *Shariat* which regulates man's spiritual progress. In addition to these two laws, there are two more laws which are constantly in operation: the social law and the moral law.

IV BALANCE AND MEASURE

Further, according to the Islamic theory of creation, there are three important factors: (1) Allah had created everything in the universe and has also given the regulations; (2) He had created everything by measure; (3) Everyone has to observe the balance with proportion. The *Quran* vehemently stressed that the nature's regulations he observed and that limits should not be exceeded. It says:

Surely your Lord is Allah, who created the heavens and the earth in six periods. His is the creation and its regulations. He loves not those who exceed the limits. Create not disorder in the earth after it has been put in order, and call upon Him in fear and hope. (*Quran* 7:55-57) The Lord has created plenty of things for the survival of His creation, but all these things have been made available in appointed measure which have been set up to avoid transgression. In this respect, the *Quran* says: And there is not a thing, but we have unbounded stores thereof and we send it in regulated quantities. (Q15:21) We have created everything in due measure. (Q54:49) The *Quran* also says: The sun and the moon

move according to a fixed reckoning and the stars and trees submit to Him. He has raised the heaven high and setup the measure that you may not transgress the measure. So weigh all things in justice and fall not short of the measure (Quran 55.5-10)

The last important factor is that of ecological balances which has been mentioned in the *Quran* as *al mizan*

Allah, the Lord created the universe and man and then subjected to Him whatsoever exists in heavens and in the earth all of it but He clearly says He who created and made man flawless who determined the measure of his faculties and guided him accordingly (Quran 87.2-3)

Thus the teachings of Islam enable us to successfully interact with the environment and guide us to follow divine regulations right order observe the balance and not to transgress the measure. Every being is equipped for life within its environment and similarly every environment is so ordered that its products and effects are according to fixed laws so that there is stable adjustment between the environment and the beings which exist in it and life is not endangered.¹² The *Quran* has stressed that extravagance in the use of what Allah was provided for us is strictly prohibited and banned in Islam (Quran 32.17-27-28)

V

ENVIRONMENTAL POLLUTION

Man is born in a natural environment. Prior to the creation of human being on earth the environment was clean pure beautiful and healthy. It lost its natural virginity after the emergence of the human species on earth when it became the victim of havoc wrought by human hands. It became polluted and contaminated due to human efforts to overpower nature and to exploit natural wealth for his so called betterment. This resulted in the present situation which now poses serious problems and dangers and has made the existence of even human beings difficult. By man created

disbalance in the creation of Allah by violating divine regulations and by transgressing the measure set by the Lord the air becomes polluted the water is polluted and even the soil is upsetting the ecological balance much of the pollution problems facing mankind could have been avoided In this respect the *Quran* specifically says

And of mankind there is he whose conservation on the present life will please you and he would call Allah to witness as to that which is in his heart yet he is most rigid of opponents And when he rises to power his effort in the land would be to create disturbance therein and to destroy crops and life Allah does not approve of ecological disturbance¹³

The environment provided by nature has been perfect and it started becoming polluted only when man tried to change it—when he disturbed the balance which he was not allowed to do at all according to the word of God as revealed to Prophet Mohammad (PBH) A new dimension and a crisis has begun to appear in the last few decades because man and his activities on exploiting nature has no limits The impact of these activities on our physical and biological environment has a consequential effect on man and his society due to changes in the environment

Allah warned against such destructive human efforts The quran says such activities are inspired by Satan

A community which takes satan rather than Allah as its patron and assaults nature to the extent of altering Allah's creation will face obvious and tangible loss and its ultimate abode will be an environmental hell from which it will find no escape (*Quran* 4:117-119)

The reverence for water the mystical feeling for trees the symbolic division of earth in quarters by the four rivers of life and the significance of a mountain are among the most ancient and enduring traditions of the Near East Water was ever dominant the central and most essential element in the Persian garden Indeed since the first settlements were established in the Near East water had been the controlling force in the lives of the people Water and life are basically related to each other—as the former

is the medium and building base of the latter. The *Quran* states this truth in its three universal propositions: (a) His building actively rests on water (*Quran* 11:8), (b) We (Allah) made every living thing of water (*Quran* 21:31) and (c) Allah has created every living thing of water (*Quran* 24:45).

Water is found in three states—water vapours, fluid, and ice. Water in the atmosphere region is different from the water in the terrestrial region (e.g. Ocean) as far as the density is concerned. It is a well-known fact that rain water is the purest and most uncontaminated.

The rain water is the ocean water which evaporates and returns to the earth in the form of rain which is pure and purifying. In the word of the *Quran*: 'He sent down from above rain water pure and purifying. This rain water indeed brings life on earth. The oxides of nitrogen formed in the atmosphere are brought down to the soil in the form of nitrates which increase its fertility. The *Quran* says: 'We sent down water from clouds to produce thereby grain and plants and the gardens to thick foliage' (*Quran* 78:14-16).

Hazrat Ali (PBH) has also described rain water in reply to the question: what is pure water? It is said: it is that which has not been defiled, has not been used already for some other incumbent duty, whose taste and colour and smell have not been altered by mixture with any other pure thing such as musk, saffron, rosewater, or flowers.¹⁴

Water has been considered as a purifying agent in Islam. The following invocation should be said at the washing of hands after the basmala: 'Praise be to Allah for Islam and for His grace. Praise be to Allah who has made water a purifying agent and Islam a light.'

The air pollution caused by smoke and gases in these days has been predicated in the *Quran*: 'Watch for the day when the sky will bring forth visible smoke that will engulf. This will be as afflictive torment, and this is really happening now in the air.'

Man's assault on nature has gone to the extent of interference with the normal natural mode of creation. The *Quran* says: 'Surely I will take a fixed section of your servants and will lead them astray, and surely I will command them and they will change Allah's creation.'

The indiscriminate use of fertilisers, pesticides/insecticides, preservatives, drugs, and the enormous release of chemicals through

industrial wastes and nuclear wastes demonstrates that man has become instrumental in changing Allah creation. According to the *Quranic*/Islamic view of the ideal environment, no such alteration of God's creation is permissible. The *Quran* in a suggestive and meaningful verse says,

A picture of the Garden which is promised to those who are safeguarded (against evil). Therein are rivers of water unpolluted and rivers of milk whose flavour changeth not and rivers of wine delicious to the drinkers and rivers of clear run honey therein for them are all kinds of fruits with protection from their Evolver Nourisher and Sustainer.¹⁵

The following verse provides solution to the pollution problems because the *Quran* wants human to preserve the natural environment made by Allah

O thou enveloped in thy mantle arise and warn
Make the Law posteror Nourisher and Sustainer reign
supreme
Clean thy person (within and without)
Do away with pollution.¹⁶

In Islam, aestheticism is preceded by cleanliness as the Holy Prophet says: Clean and purify yourself with all possible means for Allah has founded on cleanliness and none will ever enter paradise except every clean one.¹⁷ Also, several actions which lead to pollution in society are prohibited in Islam. For example, an exposition of things disapproved of in the matter of streets has been mentioned as 'Loading pack animals beyond what they can bear, casting out the sweepings into the upper part of the roads and throwing out water melon peel and dirty water which may cause folk to a slip fall'.¹⁸ Thus, Islam cannot co-exist with pollution; purity in Islam is considered as being a good deed. (Q2:223 57, 108, 24, 22, 33, 34, 74, 5, 87, 15, 91, 10-11)

VI PROTECTION OF FAUNA

Protection of fauna in Islam is directly associated with moral

values. The teaching of mercy is an essential part of the faith of Islam. The *Quran* constantly stresses the mercy of God to man, and man is thus taught to show love and kindness to his fellow.¹⁹ Prophet Mohammad (PBUH) says God loves those who are kind to His creation.

Above all in life Abul Ala places kindness to living creatures and would appear in this respect to have come under Indian (Jain) influence. Whatever the truth of that may be, he adopted as a result of his creed the most absolute form of vegetarianism, refusing to eat not alone meat and fish, but milk, eggs and honey. On the same grounds he provided wearing of wooden shoes.²⁰

Even for the animals which are used for assistance in agriculture or industry, Islam recommended using them according to their capacity. ~Sustenance must be provided for slaves and domestic animals in sufficient measure, and they may not be put to more labour than they can perform.²¹

The *Quran* not only discourages the killing of animals for mere fun and sport, but also enjoins kind treatment towards them. It says, 'There is rather an animal on earth, nor being that flies on wings, they are communities like you.' It also says that the earth is meant for all living creatures who are driven and commanded by Allah, and they are ensured their feed. These phrases from the *Holy Quran* not only recommend the peaceful co-existence for all biological species, they also provide measures for their welfare. According to *Quran*, cattle have been created by Allah for the benefit of man (Q6:143, 16:6, 67:81, 23:39, 7:40, 80). Of the cattle, there are some burden and some for slaughter. Eat of that which Allah has provided for you, and follow not in the footsteps of Satan. (*Quran* 6:143).

The *Quran* also says, 'Allah does not approve of [ecological] disturbance.' The activities of destroying agriculture and bio-culture have clearly been defined in Islam as *Fasad*. Birds, which are the flying beauty of the biosphere, should not be touched merely for sport. The Prophet (PBUH) says, 'A sparrow killed just for entertainment would, on the day of judgement, complain [To God] against the person who did so just for fun and not for any material gain.' (Nasei, Ibne Habban).

Islam is very much for the conservation of life (both wild and human) on earth. It regards the killing of the single soul in terms of the entire humanity, and the saving of a single soul as the saving of the total human race. It strongly condemns the destruction of life and agriculture. 'Fasad' is not permitted by Allah.

Kindness to animals at times becomes the means for a person to achieve Heaven. The Prophet (PBUH) is reported to have said

A person was going his way he felt very thirsty. He came upon a well and went down into it and quenched his thirst. After coming out of the well he saw a dog in extreme thirst licking the moist earth around the well. He went down into the well and filled water in one of his leather socks and offered water to the dog. God looked down with favour on this act of kindness on his part and forgave all his sins.

The *Quran* Prophet (PBUH) also said: you will be rewarded for kind treatment to all those having a liver (living) and sustaining on fodder. (Bukhari Muslim). On the other hand, cruelty to animals may send a person to hell. Islam prohibits the keeping of animals hungry and in poor condition (weak, lean and thin). Once the Holy Prophet (PBUH) happened to pass by a camel whose stomach was touching its back. He said at this: Do fear God in the matter of these dumb creatures. Use them for riding only when they are in a fit condition and leave them (to rest) from work while they have yet some energy left to them. Prophet Mohammad (PBUH) has also said: Do not make the backs of your animals your chairs. (Ahmad Hakim).

Since animals have community like human beings, they too deserve mercy and affection. The Prophet (PBUH) has said: Our Most Merciful God showers His Mercy on those who are themselves merciful. One who has been endowed with a gentle nature has received a portion of the goodness of this world and next. (Mushed Imam Ahmed bin Hambal, Abu Daud, Tirmizi, Hakim).

Islam does not permit us to use animals for hard work beyond their capacity. The Prophet (PBUH) once went to the grove of an Ansari. He saw a camel there. The camel, after looking at the Prophet, began to moan piteously and tears welled up in its eyes. The Prophet went to the camel and wiped its tears and then asked: who

is the owner of this camel? The owner came unto him and said 'I am the owner O Prophet of God!' ~Turning to him the Prophet said 'Don't thou have any fear of God in relation to their animal? That which God has given to thee as the possession has complained to me that thou takest work from it but does not feed him' (Ahmad)

Using animals as targets for sport and practice is also prohibited. The Prophet has cursed the person who uses a living object as a target for practice only (Bukhari & Muslim). Our Prophet has prohibited making animals fight for sport and gambling (cock fights, partridge flights, bull fights, etc.). The branding of animals with hot irons for the sake of distinction is also prohibited. The Prophet (PBUH) saw a donkey that was branded on the face. He said, 'cursed by the person who has done it'. The Prophet is reported to have said, 'God has made it binding on us to do acts of kindness to every living thing. Therefore, if slaughter has to be done, it must be in the best possible way; the person slaughtering the animal should be allowed to cool down'.

Hazrat Umar (God be pleased with him), the second Caliph, once saw a person dragging a goat by its legs to slaughter it. He said to him, 'Ruin overtake thee if thou wouldst take it to its death; let it be in the proper form'. Umar bin Abdul Aziz (God be pleased with him) in a letter instructed the Government to stop people from whipping their horses and goading them with pricks. He wrote to the officer in charge of the traffic police and patrolling body that nobody should be allowed to put a painful bit of heavy reins in his horse's mouth or use a whip with an iron nail at its end. Hazrat Umar Ibn al-Khattab said, 'If a she mule was to stumble in Iraq, I would be found responsible in the eyes of God for having omitted to pave the road for it'. The Caliph Hazrat Umar bin Abdul Aziz, while himself in Syria, found that in Egypt the transport camels were loaded with one thousand pounds. He ordered that the camels must not be loaded with more than six hundred pounds load.

VII PROTECTION OF FLORA

Water, plants and trees are often repeated as favourite themes

of the *Quran* since they stand in vital relations to animal and human life. A tree in the *Quran* symbolises eternity and never decaying ownership as well as the medium of life, light and inspiration. The attributes of sacredness, blessedness and holiness are attributed to some trees, for example, the olive and the fig by which God swears. All this natural wealth is His creation and has been provided by Allah. He grows for you corns and the olive and the date palm and the grapes and all kinds of fruits. Surely in that is a sign for a people who reflect. (*Quran* 16:12)

Sacred trees are mentioned in the sacred literature of the world's major religions as the trees of knowledge or the tree of Good or evil. The *Quran* mentions the Tuba tree in Paradise.

The importance of trees, plants and forests in Islam is clear from the fact that the Prophet (PBUH) regards Damascus, the land of trees and forests, as one of the gardens of paradise and the Euphrates and Tigris, the reservoirs of running water, as two rivers of paradise.

The glorification of trees, forests and water entails the idea of forest conservation. The *Quran* is sensitive to the cutting of trees, which is sanctioned only under extreme conditions. It is only after Allah's sanction that a tree be cut. The *Quran* says: 'Whatsoever palm tree you cut down or left standing on their roots, it was by Allah's sanction.'

Prophet Mohammad (PBUH) said: 'If a Muslim plants anything and men, beasts or birds eat of it, it shall be accounted to him as a charitable act.' (Bukhari & Muslim). Prophet Mohammad (PBUH) has only permitted cutting of trees for extreme needs; otherwise, it has been discouraged.

On the other hand, the plantation of trees, both those bearing fruits and those providing shade, have been encouraged and regarded as a charitable act. The *Holy Quran* says: 'Do you see the seed you sow we grow it. He is the grower. He can dry it too if He wishes so.'

According to Hazrat Anas Bin Malik (God be pleased with him), the Holy Prophet is reported to have said: 'If a Muslim plants a tree or cultivates a field of crops and men or animal eat of it, it is a charitable act for them.' Hazrat Jaber (God be pleased with him) has also reported the Prophet Mohammad (PBUH) saying:

'If a Muslim plants a tree and somebody eats of it or steals out of it or it is eaten by the animals and birds, all shall be accounted

to him as charitable acts. Also it has been inferred by some comparisons of the Prophet Mohammad (PBH) that this is a recurring charitable act and the person concerned gets advantage till that tree or plant exists and people get advantage out of it.

Hazrat Sob bin Jathama (God be pleased with him) reported the Prophet Mohammad (PBUH) as having said: the land bearing grass belongs to God and his Prophet (PBUH).

The Brethren declare that it would not be in accord with Divine wisdom to inflict pain upon plants without having endowed them with the power to escape it or with the means of warding off danger.²² Even army officers were prevented from cutting the trees and plundering a natural habitat. For example Caliph Abu Bakr laid down humane rules for the guidance of his army officers.²³

no fruit bearing tree shall be cut down no crops burned
no habitation devastated. There are ten things which
the assumption of the ihram make forbidden and
which one must leave undone. They include taking part
in hunting free wild animals which are edible whether
killing or only injuring, and participating in any despoiling
of trees or vegetation on the sacred territory
whether by cutting or by plucking.

Flora of a nation was not only considered essential for a healthy environment but its pharmaceutical and medicinal worth was also fully realized. The Unani system of medicine, mostly popular among the Muslims, is mainly based on nature and natural products. Medical botanists and highly respected physicians (Hakims) such as Al Razi (b. 865) used to collect wood, bulbs, roots, stems, buds, flowers, leaves and fruits from the floral wealth of the country and by mixing, grinding or extracting prepare medicines for various ailments. The Arab medical botanist Ibn al Baytar has mentioned more than 1400 medicinal drugs in his Arabic book on medical botany. The Practice of Unani Tibb is still a family occupation of Muslims in India and other countries.²⁴

Extensive deforestation is badly damaging the eco-system. Overgrazing has reduced the regenerative capacity of forests to a negligible point. Two facts together have been causing tremendous land erosion. Islam, as is clear from the above details, has always encouraged and given direction to reforestation and agriculture.

Historically Muslim rulers were very fond of gardens planting trees, and constructing water courses. Sher Shah Suri the Indian ruler in 1538-1543 issued a "firman" for plantation of shady groves and trees along the roads and making provisions of clean water at intervals. Ibn Babuta has written about such arrangements. Emporer Babur's genius as garden designer and creator of a paradise garden has its own place in the pages of history and fine art. Like the Muslim gardens of Persia and Central Asia the terraces in the Mughal gardens in India and Pakistan often represented those of the *Qur'anic* garden of Paradise. Construction of gardens and plantation of trees was an essential aspect of constructing the habitat and civic development. Emporer Akbar ordered his officers and nobles to build suitable houses and gardens surrounding ²⁵

VIII CONCLUSION

Since the awakening of the need for protecting the environment all over the world it is now considered imperative to re-establish the religious fundamentals and basic principles of conservation. Recently a joint publication of ICUN and the Department of Metrology and Environmental protection of the kingdom of Saudi Arabia entitled *Islamic principles on the conservation of the environment* has come out. This work presents the Islamic concept of the environment and the relationship and interaction between man and nature ²⁶

In the light of Islam the riches of the earth are a common heritage. Everyone may benefit from them, make them productive and use them for their well being and improvement. Therefore this legitimate quest of development must not be detrimental to the environment but must instead ensure its conservation. The Quran is very clear on this point. And commit not disorders on the earth after it hath been well ordered (Quran 7:56). Any disorder leading to pollution, deterioration or altering the deteriorating, polluting environment is considered in Islam as *Tasad*. It is the duty of all Muslims to respect the God Given environment and to this end, Islam dictates responsible and proper management of resources.

The concept of environment in *Quran* is distinct enough. It has given the values of unity, balance, order and harmony. The balance not only governs the structuring of the universe, it has specified each element with its proper place and define function. The law of the structural balance of the environment is often referred in the *Quran* by the words Balance, proportion or measure. The ideals set by *Quran* may well be accepted as a basis of elaborating conservational strategies.

In short, the human being, God's representative on earth, was entrusted with a particularly heavy responsibility not to behave like an unlimited owner, but to live by the divine teachings with respect to the preservation of ecological balances while assuring the proper management of the environment. Today, when we are exploiting natural resources unjudiciously and moving towards chaos, such understanding must be developed by reestablishing the cultural and religious values in society.

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ECOLOGY—A ZOROASTRIAN EXPERIENCE

Khojeste Mistry

I

THE CROSSROADS

Our world I believe is in sense at a crossroad and our Zoroastrian community I would like to suggest is at a double crossroad with a circular motorway around it! This often makes us go around in elliptical circles Perhaps vivid imagery but relevant to our times if we as human beings and as Zoroastrians are to seek some sort of understanding about the problems and chaos that we are up against Problems both on a microcosmic and macrocosmic level—Micro in the sense of within the community and macro in the sense of the environment around us I think this crossroad that we have arrived at is as a result of the great scientific and technological advances that we as humans have made over the last 150 years Incidentally this furtherance of knowledge is in time and indeed encouraged from a Zoroastrian religious point of view

II

THE IMPORTANCE OF THE PHYSICAL WORLD

Our knowledge and understanding of the physical world is crucial if we are to maintain an equilibrium in our environment One of the great strengths of the Zoroastrian faith is that not only does it enjoin caring for the physical world but it lays greater importance on the wellbeing of physical rather than the spiritual world The *fravashi* or the God essence within man is said to possess by means of the wisdom of all knowledge ¹ However it

is said of the others the *fravashis* of the living righteous men are stronger O Spitama Zarathushtra than those of the dead ² It is through an awareness of the physical world that a Zoroastrian seeks spiritual salvation and not the other way around As man is the purposeful creation of Ahura Mazda the wise Lord his task is to promote and maintain an equilibrium between the seen and unseen worlds Therefore in Zoroastrian theology man is considered to be the strongest when both the physical and spiritual worlds complement each other rather than at the expense of each other In the Denkard it is stated One ought to embellish the things of the material world to such an extent (only) as not to destroy the things of the spiritual world ³ The recognition of both these worlds is clearly desirable for They held this too That man is the most fortunate who mixes these things of the material world which is transient with that which is intransient so that when he passes away from the material world he may become of the spiritual world ⁴ Moreover They held this too Nobility is this one who holds the powerful means of the material world prosperous and satisfied for beneficial work and who knows (how) to consume and to give them ⁵

There are some religions which tend to put a premium on the spiritual world only by encouraging their followers to reject the physical world which is seen as a form of punishment or imprisonment In these religions spiritual reality is sought at the expense of physical wellbeing It is the spirit that quickeneth the flesh profiteth nothing ⁶ In my opinion and with strong textual support Zoroastrianism takes a diametrically opposite view to such an idea Wealth is seen in a very positive light as it is said Many are the people whose state of righteousness is from the abundance of wealth and many are people whose state of wickedness is due to poverty ⁷ A Zoroastrian is taught to be cheerful and worldly and therefore the tradition is devoid of any practices such as fasting, celibacy poverty abstinence or the mortification of the body The physical body is not to be punished but is to be nurtured for it is said People ought to take care so that joy may dwell in their body for desiring and seeking in religion and good deeds—that is the name of joy ⁸ Zoroastrians do not see or believe in man having fallen from grace as a result of primordial sin In the texts it is stated There is no strenght in those who do not eat neither for vigorous righteousness nor for vigorous husbandry nor for

vigorous begetting of sons. For by eating all living beings exist without eating they must die.⁹ Thus the key to a contented this worldly existence lies in a Zoroastrian always attempting to make the right choice based upon one's own freewill. This ability to choose wisely is structured or founded upon a value system in which one recognises the intrinsic natures of good and evil. The value system also comes from religious beliefs and thus in the *Denkard* it is said 'The road to paradise is the religion which is the measure. When Ohrmazd paved this road, Ahriman at the same time laid two roads: one excess and one deficiency.'¹⁰ The nature of goodness is the right balance whereas the nature of evil is excess or deficiency. The right balance by analogy leads to an understanding of ecology whilst the states of excess or deficiency are the thwarters of a balanced eco-system.

III

WISDOM AND KNOWLEDGE

In Zoroastrianism the supreme God is Ahura Mazda, the Lord of Wisdom. Therefore it should not come as a surprise that Zoroastrians put a great premium on learning and thus the importance of Vohu Manah, the Good Mind. For Prophet Zarathushtra in his own hymns the *Gathas* triumphantly declared 'Listen with your ears to the best things. Reflect with a clear mind, man by man for himself.'¹¹ It is through Wisdom and the Good Mind then that knowledge emerges about the physical world and the environment one lives in. In a later text it is stated 'the knowledge and skilfulness of the world, as well as the learning and instruction of every trade is through Wisdom.'¹² It is also said 'the work of Wisdom is this: to distinguish to know good and evil, to do that which is good and to abandon that which is evil.'¹³

Thus we believe that knowledge is the key to good living. Clearly technology and the understanding of the workings of the physical world are central to an understanding of Zoroastrianism. A spiritual Zoroastrian then is the one who enjoins leading a full life in the physical world but always in accord with one's natural environment or what is today loosely referred to as Ecology.

IV ECOLOGY

The crossroad then it would seem, is how best may men achieve this state of harmony or ecological balance in the physical world. In the Shorter Oxford Dictionary Ecology has been defined as that branch of biology which deals with the relations of living organisms to their surroundings their habits and modes of life.¹⁴

I propose to extend this definition somewhat by giving it a broader philosophical dimension. Ecology to me entails and involves a positive balance between a multi-dimensional matrix or web of interdependent life and growth. An awareness of this general concept makes one ecologically conscious and today this consciousness is growing, particularly amongst the youth all over the world. The reason is not hard to find—Man today is more powerful in thought word and deed than at any other time in human history. Man has the power to destroy the planet many times over through the negative application of learning and technology. The future survival of the planet is at stake and this concerns the younger generation. As Albert Schweitzer once said Man can hardly even recognize the evils of his own creation.

Certainly technology in itself is not evil, but it is the application of technology which makes it good or evil. By analogy a knife in itself is not evil for it can be used constructively to slice a loaf of bread or destructively to murder a human being.

V ECOLOGICAL CONCERN

Ecology then deals with the betterment of life and should be viewed in a qualitative as well as quantitative way just as a Zoroastrian should view life in a qualitative and life affirming way. Qualitative in terms of environment and quantitative in terms of preserving life which has evolved on our planet over a period of nearly 4 billion years. It has taken hundreds of millions of years for our planet to generate the independent matrix of life but today man in just over a hundred years has destroyed and continues to destroy the natural environment at a phenomenal and criminal pace. This destruction has resulted in what is commonly referred

to as an ecological imbalance in which man has succeeded in polluting the skies waters earth plants, animals and indeed himself

VI THE POLLUTANTS

The excessive and wanton use of insecticides pesticides and other chemicals are some of the key factors that will lead to an ecological catastrophe. These chemicals used allegedly to aid farming, are often the long term killers of a qualitative and quantitative better environment. For example according to the American ecologist Rachel Carson fields of alfalfa are dusted with DDT. Likewise 7 to 8 parts per million of residue DDT is to be found in hay and that is fed to the cows resulting in 3 parts to a million residue appearing in milk and 65 parts to a million appearing in butter.¹⁵ Is it surprising then that more and more doctors and dieticians are recommending to their patients not to eat butter? The milk from the cow is drunk by mothers-to-be and so quite soon the DDT contaminant enters the human cycle. And nobody can predict decisively the ill effects of such contamination on a long term basis. Our soil and waters are also polluted with numerous chemicals and pesticides from a variety of different sources like radio-active and chemical wastes that are being generated from chemical plants of one sort or another. Dare one think of the world's worst industrial tragedy in Bhopal a few years ago? Is it not a warning to mankind of what lies ahead if we collectively do not change gear and reestablish an ecological balance in our world? The damage done will take a long time to heal and so immediate right action is the need of the hour. This awareness is crucial if we are to prevent the further pollution of the air water earth and the plants which make up the world and which in turn is what mainly supports animals as well as human life. If all these creations are brought into disarray then the future is indeed bleak!

VII COMMUNITY ECOLOGY

By the way of an analogy we also have to maintain the ecolog

ical balance between warring community members who at the drop of a hat and with a smile, would like to change the traditions and customs of our faith. If these traditions and customs are those that have been created and preserved from remote antiquity then is it right for us to cut our umbilical link as well as our interdependence with such meaningful practices in a matter of a few decades? After all our forefathers lived and often died with conviction in order to preserve our traditions and customs. They died because they chose defiantly to wear their *sudreh* and *kusti*, to worship the fire and to preserve that which was intrinsically a Zoroastrian way of life.

Our approach to community problems may be better resolved if we can recognize the ecological importance of a living planet and by analogy the ecological balance that must be maintained within our community, if we are to survive. At the level of principle and on closer examination there are great similarities between the ecology of the planet and between the socio-religious balance of the community.

In the past this realization brought the community to staggering heights of prominence and excellence. Justifiably it could be said that never have so few given so much to improve the quality of life amongst fellow human beings in different parts of the world. For it is said, "Their religion teaches them benevolence as the first principle and they practice it with liberality."¹⁶

VIII PARSI THY NAME IS CHARITY

Indeed, I believe that the art of first giving and through it receiving can only occur if there is an interdependence between the donor and the recipient. Clearly public charities as endowed by our forefather was a means to correct the imbalance of wealth between the rich and poor. In Zoroastrianism the notions of wealth and well-being are seen as positive attributes. And when this wealth is shared it is doctrinally seen in an even more positive light. For it is said "a man gives a hungry one bread and it is too much, yet all the good works which he shall perform through that superabundance, become as much his who gave it as though they had been done by his own hand."¹⁷ In other words the donor

receives an additional reward as the good works of the recipient are also seen to be the good works of the donor. Clearly then, there is an interdependence amongst the two even in a spiritual sense. As a result in the past hardly any rich Parsis in India shunned their social obligation to help those in need. The Parsis were the first to adopt from the British the idea of forming trusts in India in order to systematize their charities. The late Eckehard Kulke had this to say: "There is hardly a second community which has such a comprehensive public welfare system at its disposal. Although this system was founded without government assistance or intervention, only by the Parsee's own initiative it does not have to shun the comparison with a modern welfare state."¹⁸

IX

THE RISE OF SECULARISM

Secularism has affected the fabric of many communities as this phenomenon is worldwide. However, the rise of secularism within our community has played havoc with the traditions and customs of our people. Like DDT temporarily helping the farmer, secularism has certainly brought with it certain short term economic gains but have we prepared ourselves for the long term ill effects of this phenomenon? This long term damage in terms of an identity crisis leading to ethnic extinction. I am not advocating turning the clock back or becoming fundamentalist in our beliefs and practices or that we should shun the positive aspects of a modern secular world. However, I am strongly voicing a concern that by over secularization, are we not in the process of not only might we lose our own identity but we might lose the very traditions and customs of our faith which for countless years have been at the very core of our religious life and survival?

X

THE DANGER

My plea therefore is for an intelligent study and understanding of our literature, history, doctrines, tradition and customs and only then will we be in a position to alter or adhere to that which

is in the best interests of our people To be true Zoroastrian, we have to be people first and to be people we must know who we are and whither have we come from that then I see as our *raison d'être* in other words our justification for existence

Just as nature reflects the glory of existence in its most fundamental way we as the practitioners of ecology should do likewise Nature does not have the benefit of thought learning, scientific discovery or technology as we as humans do and yet there is a beautiful interdependence of life in nature whilst we human beings have all the resources at our disposal and what are we doing with it? In a number of instances we have allowed learning and technology to run wild causing an imbalance in the world with unimaginable havoc and destruction ensuing as a result of such actions Whether it is nations arming themselves to obliterate one another and the whole world or be it in the fields of nuclear technology genetic engineering, cloning or test tube babies what we need is a new and greater awareness and responsibility of action towards the dangers of technological excesses if future disasters upon our planet are to be averted Technology should always be an aid to man It should not superimpose itself upon the ecological understanding necessitates the importance of the continuity and the maintenance of a kind of status-quo in nature As time never stops a constant evolution in nature is able to take place though this will only happen if we allow it to occur naturally Change does occur but within the confines of a natural balance An understanding with a right philosophical approach is required if this change is to be observed particularly at the level of principle This realization generally comes from the field of religion which in its purest sense deals with a personal as well as an impersonal relationship with God and the cosmos

This delicate balance within a community context is now being threatened by people for a certain persuasion who want to break down or substantially alter the traditions and tribal laws of the community These are the traditions and laws which over the centuries have helped us to maintain our identity and which hitherto have helped to bring us to where we are today It is not a gradual change which I recognize to be inevitable but a radical and ill conceived change of wanting to shed our priceless community identity through secular assimilation and tacit sanction of some reformists I see to be most unfortunate We seem to be our worst enemies when we choose to ignore our lessons for history

XI ECOLOGICAL IMBALANCE WITHIN THE COMMUNITY

It is our own people who are working towards generating an ecological imbalance within the community. Clearly if the ethnic fabric of the community is subtly or unrecognizably changed then the religion will also undergo a substantial change as the fabric of the religion are its people. I believe that there is a strong symbolic balance between the community and the religion which one might call, a kind of community ecology. When the community ecology undergoes change and assimilation takes place and this process can only lead to extinction just as when humans upset the ecological balance in nature, the result is the extinction of a number of species. Likewise our history does throw up instances when the Iranian people have allowed themselves to be assimilated into foreign communities amongst whom they lived. Those that assimilated over the generations have interestingly left no survivors or practitioners of the Zoroastrian faith. For example Zoroastrian communities have disappeared without a trace from China as well as from areas which are today in Soviet Azerbaijan and Georgia. Zoroastrians who settled in the conquered territories of Asia Minor, North Africa and Indus Valley and who assimilated with the non Iranian people are today but the mere ghosts of our heritage. What happened to these people then if they were staunch Zoroastrians? Why without exception were they not able to perpetuate the teachings of the *Gathas* if as some reformists argue that the Zoroastrian religion transcends ethnic boundaries? Do we have any survivors today of those who generously assimilated themselves with the local inhabitants of the areas which they once lived in?

There is therefore a pressing need to study the ecological imbalance within the community, carefully. This study I believe will be an important key towards sustaining our survival in the culture.

XII THE STORY OF CREATION

Ecology as is known today was conceived and practised by our forefathers from remote antiquity. The concern for ecology from

a literary and theological perspective comes to us from the Zoroastrian Story of Creation (Ph.) *Bundahishn*. We have a beautiful story of how a once perfect world was attacked and polluted by Ahriman—The Hostile Spirit. We are told in highly allegoric terms of how Ahriman (and his legion of devils) pierced the sky like a serpent for he wished to drag the sky below the earth in order to break it.¹⁹ He then sullied the waters underneath the earth which he broke into and then polluted it. He then poisoned the primordial tree which withered immediately. And later "he let loose greed needfulness (pestilence) disease hunger illness vice lethargy on the body of the Cow and Gayo Maretan (the first mortal man). The Cow became feeble and ill her milk dried up and she passed away."²⁰ Gayo Maretan lives for another 30 years and then died. Finally Ahriman came to the fire he mingled smoke and darkness within it (and) over all the elements of the material world a transformation to duality opposition, combat and mingling if high and low became manifest.²¹ The story is in a sense self explanatory however there are crucial principles in it which should be examined namely those of dualism and conflict.

XIII THE DUALISM OF ECOLOGY

In my opinion an ecologist has to be a dualist to recognize that there are two diametrically opposed forces in the relative world locked in conflict with each other. One that promotes life and growth and the other its adversary that always thwarts it. Prophet Zarathushtra himself recognized this all important principle and so in his own hymns the *Gathas* he declared "Yes there are two fundamental spirits twins which are renowned to be in conflict. In thought and in word and in action they are two the better and the bad. Furthermore when these two spirits first came together they created life and death and how at the end the worst existence shall be for the deceitful but the best mind for the truthful person."²²

Thus the concept of duality in Zoroastrianism is not one that is based on mere physical power nor one that alludes to the worship of two Gods as is often wrongly believed but one that recognizes the intrinsic contrasting natures of the two opposing forces.

in the relative world. We as Zoroastrians worship the Beneficent Spirit but we as Zoroastrians also utterly reject and fight the Hostile Spirit in every thought, word and deed. This is clearly stated in the *Denkard*. "The desire of Ohrmazd for man is this: Know Me for He knows. If they know Me, everyone will follow Me. The desire of Ahriman is this: Do not know me for he knows; if they know me, no-one will follow me."²³ Therefore dualism in its proper context is a crucial theme for an ecologist who seeks a natural balance—in fact a right balance that involves the promotion and conservation of the world. This is fostered by the Good Spirit whereas a lack of ecological concern results in the ruination of our habitat, which is clearly the work of evil. The prophet recognized this and unequivocally revealed: "Yes I shall speak of the two fundamental spirits of existence of which the Beneficent One would have thus spoken to the evil one. Neither our thoughts nor teachings nor intentions, neither our preferences nor words, neither our actions or our conceptions nor our souls are in accord."²⁴

It is clear from this verse that Zoroastrian dualism is one which recognizes and upholds the absolute separation or distinction between the forces of Good and Evil. The Good is superior to its antithesis Evil, which is always found to be parasitic in nature. For this reason it is said that Ahura Mazda and His world will eventually triumph over the forces of evil. In the *Denkard* it is stated: "Ahriman stood up against the things of Ohrmazd but shall not have the power and he shall ultimately be destroyed."²⁵ The conflict between good and evil is a temporary one, as we Zoroastrians believe in the finiteness of time. Zarathushtra himself declared: "at the end (time) the worst existence shall be for the deceitful."²⁶ It is with finite time that dualism exists. Does this in any way detract us from our worship and belief of the supremacy of Ahura Mazda—the Lord of Wisdom? Clearly not, because the worship of a Supreme Being and the concept of dualism are in no way contradictory to each other; the supremacy of Mazda is in concord with the recognition of two opposing forces of which only ONE is to be worshipped and the other to be rejected. Evil then is the denial of all that is good.

XIV

THE GENIUS OF MARDOM FARROKH

The strength and the rationale of dualism should indeed be

omforting— Why? Because we do not ascribe the source of evil to God—We see Mazda to be a Perfect Being and therefore no imperfection can be ascribed to Him Evil thus is due to an agency other than God as good and evil in our belief as stated earlier can never come from the same source Evil has no source in itself or like darkness it does not come from light but is the moving way or the denial to the light Indeed if God was responsible for producing evil then it would imply an imperfection in Himself (Mazda) for He would cease to be totally good and therefore not worthy of worship We as Zoroastrians only worship a God who is totally good and perfect This clear logic was postulated by one of the greatest Pahlavi writers of the 9th century Mardom Farrokh in his magnum opus the *Shkand Gumanig Vizar*—"Doubt Dissolving Explanations" Mardom Farrokh wrote "Thus it is explicitly revealed that there are two first principles and not more and also this that good cannot arise from evil nor evil from good From this it is possible to understand that what is completely perfect in goodness cannot produce evil If it could (produce evil) then it is not perfect because when one thing is described as perfect there is no place (in it) for anything else And when there is no place for anything else nothing else can emerge from it If God is perfect in goodness and knowledge ignorance and evil cannot be known from Him If it is possible then He is not perfect If He is not perfect it is not possible to praise Him as the God who is perfectly good"²⁷

The conclusion then is that during the period of conflict Ahura Mazda is very powerful though yet not an all powerful (Omnipotent) Being, however, "In no matter whatsoever is Ohrmazd (Mazda) powerless and never was"²⁸ What consolation would it be if we worshipped an Almighty God who at once was both the dispenser of all that is good as well as evil of life as well as of death, of well-being as well as of suffering, of pleasure as well as of pain? It does not make logical sense On the other hand we as Zoroastrians should seek refuge in knowing that we are not tormented or troubled by a God whom we love and worship all the time as it is not in Mazda's nature or essence to perpetrate evil upon His creations Can one worship a God who is deemed to be responsible for all inequalities disease, suffering and death in our world? The great strength and uniqueness of our doctrine lies in the central belief of dualism and of an Omnisciently-Omnipotent

God from whom only good emerges and never evil. This ties in beautifully with the concept of ecology which entails nurturing and preserving of the whole of Mazda's creations. Thus a true ecologist must it would seem have to be a dualist to recognise the goodness of God and reject the wickedness or imbalance of evil in the world.

XV

DEATH—THE AFFLICTION OF EVIL

In Zoroastrianism then evil is an agency outside of Mazda and is deemed to be the perpetrator of death and destruction in the world. In the worlds of Mardom Farrokh. It is suffering and death that destroy the body not the Creator whose Will is good and who preserves and maintains the body.²⁹ Destruction and death are the temporary triumphs of Ahriman. It is said " that the *nasu* (corpse demon) rushes on it and owing to its violence it becomes triumphant over the life of a righteous man and puts itself into the place of the body that body is then for that reason called *nasai* (dead matter).³⁰ Because of this central tenet of the faith Zoroastrians where possible use an unusual method of disposal namely the Towers of Silence (*Av dakhma*). The Tower of Silence are built in the shape of a small Roman amphitheatre in which there are 3 graded concentric tiers or platforms upon which the corpses of men, women and children are laid respectively. In the centre of the tower there is a dry well embedded in hard rock with 4 underground channels built at 2, 4, 8 and 10 o'clock positions. The corpse once laid down is eaten by a flock of vultures who devour the body very quickly save for the big bones which are exposed to the elements for 30 days and then swept into the dry well which has layers of natural lime which quickens the process of disintegration significantly and turns the bones into dust. Interestingly a vulture cannot fly with food in its mouth or talons and thus there is no possibility of human remains being dropped in the surrounding environs. Moreover the vulture also has one of the strongest digestive systems in the world. Thus: In the Zoroastrian tradition it is *hvarē daresa* or as it is expressed in Persian *khoshed mgarēsh* 'beholding by the sun' which is stressed as the chief merit of exposure. The sun's rays beneficent for the *spenta*

creation, are also powerful to burn away the pollutions of the body which in death belongs to the *daevic* powers.³¹ Great care therefore should be taken to maintain the ritual laws of purity when a Zoroashtrian dies as Ahura Mazda answered those *dakhmas* that are built upon the face of the earth O Spitama Zarathushtra and whereupon are laid the corpses of dead men that it the place where there are *daevas* that is the place whereon troops of *daevas* rush together and come rushing along.³² Hence Zoroashtrians are doctrinally not permitted to burn bury or drown their dead because the elements are considered to be sacred and the corpse is deemed to be contaminated by the corpse demons (*nasus*).³⁴

In Zoroashtrianism the rituals which appertain to the disposal of the body once again faithfully correspond to the ritual precautions taken by the corpse-bearers themselves who are the only persons allowed to touch the body once the rituals have begun. Thus the corpse is isolated in one area ritual furrows are made around it and only the corpse bearers are permitted to enter the tower of silence to leave the body for disposal. All these precautions are taken solely because the negation of life death is deemed to be the work of evil and not the work of desire of Mazda or God.

This traditional Zoroashtrian method of disposal is cheap hygienic egalitarian and above all ecologically sound. A limited amount of space is used by way of the tower and on natural resources are wasted or polluted when this disposal method is used. The body is exposed to the unlimited creations of the sky and sun. The doctrinal pollution of the earth or the desecration of fire or the sullyng of waters are not compatible with the beliefs and practices of the faith. However if the traditional method is not available then the prevailing local method of disposal is used though one should try and bear in mind as best as possible the doctrinal injunctions of the faith.

XVI THE PURITY LAWS

The dualistic belief of Zoroashtrian theology is also reflected and in our daily practice and in particular with the strict Zoroashtrian laws of purity. Once again these laws are derived from a fun

damental understanding of dualism in which there is an unremitting conflict between the goodness of Mazda of which purity is an inherent part and evil by which that goodness and purity are constantly threatened. In Zoroastrianism purity then is not next to Godliness but a part of Godliness itself. Zarathushtra in his hymns declared Purity (*Yaozda*) is the best thing for man since his birth.³⁴ In the *Vendidad*, an important Zoroastrian text, it is stated: Purity is for man next to life, the greatest good that purity. O Zarathushtra, is in the religion of Mazda, for him who cleanses his own self with good thoughts, words and deeds.³⁵ In another article, it is stated: Purity and pollution are paired concepts which play extremely important roles in the religious activities (of Zoroastrians) with purity usually being linked to sanctity and pollution to impurity, irreligion and danger. Purity and pollution in a religious system are usually not based on actual cleanliness or contamination and uncleanness respectively but on ritual purity and the loss of this purity through transgressions which render the believer for religious purposes ritually unclean or polluted and exclude him or her from partaking in the activities of the religious community.³⁶

Purity then is to be practised not only in thoughts, words and deeds but also in the physical, psychological and spiritual worlds. When the purity laws are infringed in any one of these worlds, impurity in the form of imbalance, disease, decay and death sets in. They afflict the pure creations of Mazda in the form of pollution which in turn results in an ecological imbalance in our world. It is through this imbalance/pollution wrought by evil that one becomes ritually impure and hence the great need and importance of ritual purity in the faith. In Zoroastrianism, there are three degrees of ritual purity. The first is the *padayab* i *kusti*, the second is the *nahn* and the third is the complex *barashnom* ritual. In the *padayab*, for example, we wash ourselves to gain physical purity; we pray in order to gain a degree of psychological purity; in the hope that through grace spiritual purity may be experienced. The stringency of the purity laws are also central to the devotional life of a Zoroastrian, for in the Persian *Rivayats* it is stated: A non-Zoroastrian is not naturally fit for observing the precautions about purity.³⁷

Therefore, it is argued, the existence of the developed Zoroastrian code must have contributed to the failure of the Good Reli-

gion to gain converts beyond Iranian borders for in its stringency it makes demands of a kind to which it is better to grow accustomed from earliest childhood so that acceptance of them (purity laws) becomes instinctive Otherwise the requirements may well seem too irksome the self discipline needed too starfict ³⁸

XVII THE NEED FOR PURITY

Purity in the practical and ritual sense is the basis for cleanliness in daily life and this cleanliness is not just for man but for everything good in the world Thou shall chant the cleansing words and the house shall be clean clean shall be the fire clean the water clean the earth clean the cow clean the tree clean the faithful man and woman clean the stars clean the moon clean the sun clean the boundless light clean all the good things made by Mazda ³⁹

One of the important duties of a Zoroastrian is to look after the seven creations which are the skies waters earth, plants cattle man and fire Purity and cleanliness are forms of caring for these creations—for whosoever has learned the care of all these seven acts and pleases well his soul never comes into the possession of Ahriman and the demons ⁴⁰

Caring for the creations is basic ecology and so as Zoroastrians we strive to vanquish any impurity and dirt from this world nothing impure should contaminate the seven creations These seven creations should be kept unharmed from the temporary onslaught and affliction of evil Zoroastrians have special short prayers which are recited to maintain the purity of every creation I invoke the holy world made by Ahura Mazda I invoke the earth made by Ahura the water made by Mazda and the holy tress I invoke the sea I invoke the beautiful heaven (sky) I invoke the endless and sovereign light ⁴¹ Is this not a level of spiritual ecology in the forms of reverence towards the seven creations? In the *Yasna* ceremony the priest invokes blessings from all the creations through the seven *Amesha Spentas* (the Bounteous Immortals) who protect and look after each of the creations In this ceremony the famed *Haoma* twig is pounded with water and milk and then the

libation is drunk in order to propitiate and enact the regeneration of the seven creations. The power of this ceremony is so great

that the *yasna* is so precious that when the time of the *yasna* comes (and if it is celebrated) then although a grievous sin might have been committed (that ceremonial) keeps one away from many crimes.⁴² The *Yasna* helps one to harmonize with the physical and spiritual environment around us, 'Whosoever wishes to propitiate Ohrmazd in the world wishes to promote the creations of Ohrmazd his fame exists a long time in the world and the splendour of Ohrmazd becomes his own in heaven'⁴³

XVIII

THE SACREDNESS OF NATURE

So far then a connection has been established between ecology its role in the community dualism purity and the Zoroastrian veneration towards the seven creations. Herodotus in the 5th century B.C. said of the Persians 'they have a profound reverence for rivers they will never pollute a river with urine or spittle or even wash their hands in one or allow anyone to do so'⁴⁴ Herodotus also wrote that 'The Persians believe that Fire is a divinity and thus never burn their dead'⁴⁵ This does not mean that our forefathers did not bathe or use water—what it means is that our forefathers showed care and concern not to pollute the waters by preventing dirt to mix in it. Water was carefully drawn from either a well or a stream and then used for washing purposes without the contaminated water going directly back to its source. Like wise it is said that 'whenever the earth becomes distressed it is most so at the time when sinners worthy of death are most and her (earth's) happiness arises from that place when they shall perform tillage and cultivation on it and a virtuous son is born upon it and they rear cattle upon it'⁴⁶ Thus when asked 'Which is the second place where the Earth feels the sorest grief?' Ahura Mazda answered 'It is the place wherein most corpses of dogs and of men lie buried'⁴⁷ In fact later in the same text it is stated 'For a year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died he may sow as he likes the rest ground'⁴⁸ The negative effect of the corpse being buried in the earth is so great that it lasts for fifty years. When

asked Ahura Mazda answered When the corpse of a dead man has lain buried in the earth for fifty years O Spitama Zarathushtra then the earth is itself again.⁴⁹ How much more sensitive can one get in caring and wanting to look after mother earth in all its resplendent glory and creativity This glory and creativity has to be preserved by way of a rich legacy left for the future generations to follow

In the supplementary texts to the *Shayest ne Shayest* it is stated 'Whoever teaches care for all these seven (creations) does well and pleases (the Bounteous Immortals) then his soul (of man) will never arrive at kinship with Ahriman (the Hostile Spirit) and the Divs (Demons) When he has cared for them (the creations) then the care of these seven Bounteous Immortals is for him and he must teach (thus) to all mankind in the material world.²³ Clearly Zoroastrians for over 3000 years have been nature conscious in their thoughts words and deeds The reverence for the seven creations through prayer and worship is central to our belief

In another text the *Zadspram* it is stated that it is the duty of every priest to keep the seven generators (creations) clear purified of dead matter menstruate impurity dry dead matter and other harm so that the essences which may be composed therefrom may be of a very proper nature very fragrant very clean and having very little blemish.⁵¹

XIX CONCLUSION

Does concern for the seven creations and the preserving of goodness and purity within each creation not illustrate conclusively that Zoroastrianism was the first religion that taught its followers what is today commonly known as ecology? Man being God's finest creation is in a position today of either destroying the planet and all the ecosystems that exist upon it or preserving them for posterity An awareness of ecology demands a new imaginative and creative approach of looking after this wonderful world on ours An awareness that includes all forms of life for the fabric of life on this planet has to be preserved as the interdependence of life is crucial for our survival Nature is both delicate and destructive as well as powerful and resilient in a very unusual way

Our role for the sake of our planet is to defend it from further pollution

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ENVIRONMENTAL PROTECTION IN THE HINDU RELIGION

O P Dwivedi and B N Tiwari

In 1967 Lynn White Jr wrote an article in *Science* on the historical roots of ecological crisis facing the West and the world. According to White what individuals and communities do to their environment depends upon how they see themselves in relation to nature. White asserted that the exploitative view that has generated much of the environmental crisis particularly in Europe and North America is a result of the teachings of Christianity which conceives of man as superior to all God's creation and of everything else as created for man's use and enjoyment.¹ He suggested that the only way to reduce the ecological crisis facing mankind is to reject the view that nature has no reason to exist except to serve man.² White's proposition impelled scientists, theologians and environmentalists to debate the fundamentals of his arguments that religion could be blamed for the ecological crisis. Examples from other cultures and religions were cited to support the argument that even in countries where there is religious respect for nature, exploitation of the environment has been perhaps even more ruthless. Countries where Hinduism, Buddhism, Taoism and Shintoism have been practiced were exemplified to support the criticism of Thomas Derr³ and others. As a matter of fact Derr asserted that "We are simply being gullible when we take at face value the advertisement for the ecological harmony of non-Western cultures."⁴ This paper⁵ challenges Derr's assertion with respect to the issue of ecological crisis and Hindu religion. We need to understand how a Hindu's attitude to nature has been shaped by his religion's view of the cosmos, creation, the animate world, the plant kingdom, and his relation to the external world. Such an exposition is necessary to explain the values and beliefs of Hindus and what role religion has played with respect to man's relationship

with his environment. At the same time we need to know how this religion, which established man's harmony with and respect for nature and which influenced other religions such as Jainism and Buddhism, was in turn unable to sustain the same caring attitude towards nature in recent times. What are the features of the Hindu religion which strengthen man's respect for God's creation and how have these features become subsumed in the prevailing treatment of the natural environment and its resources? These questions have been discussed in this essay.

I SANCTITY OF LIFE

The principle of the sanctity of life is clearly ingrained in the Hindu religion. Only God has absolute sovereignty over all creatures including man, thus man had no dominion over his own life or non-human life. Consequently man cannot act as a viceroy of God over the planet nor assign degrees of relative worth to other species. The religion provides no sense of absolute superiority of man over nature. The idea of the Divine Being as the one underlying power of unity is beautifully expressed in *Yajurved*

The loving sage beholds that Being, hidden in mystery
wherein the universe comes to have one home
Therein unites and therefrom emanates the whole
The Omnipresent One pervades souls and matter like warp
and woof in created beings
(*Yajurved* 32.8)

The sacredness of God's creation means no damage may be inflicted on other species without adequate justification. Therefore all lives, human and non-human, are of equal value and all have the same right to existence. According to *Atharvaved* the earth is not for human beings alone but for other creatures as well.

Born of Thee on Thee move mortal creatures
Thou bearest them—the biped and the quadruped
Thine, O Earth, are the five races of men for whom
Surya (Sun) as he rises spreads with his rays

the light that is immortal
(*Atharvaved* 12.1.15)

On the other hand in the West the concept of the quality of life places emphasis on the type of life lived by human beings as well as by other species. Leonard J. Weber clarifies this concept

Keeping this in mind it is not inappropriate to say that some lives are of *greater value than others* that the condition or meaning of life does have much to do with the justification for terminating that life⁶

This concept of relative worth or value in respect to man's relationship with the environment has been applied by Western man when dealing with nature or the eco-system that concept however is not applicable in Hindu religion where human life does not have a higher value than other forms of life

II SRSTI GOD'S CREATION

Hindus contemplate divinity as the one in many and the many in one. This conceptualization resembles in essence both monotheism and polytheism. The dual nature of the concept lends itself to the term "henotheism" (belief in one without denying the other gods) coined by Max Muller. Monotheism is the belief in a single divine Person. In monotheistic creeds that Person is God. Polytheism on the other hand believes in the many and the concept of God is oligarchical (democratic) not monarchical (sovereign controllers). The Hindu concept of God is described in the Vedas, one of the earliest Sanskrit texts. The description resembles monotheism—in that it portrays the divinity as one and polytheism—in that it contemplates the divinity as one in many. Although it considers many gods, in actuality the view upholds each one as the Supreme Being. This attitude we may call non-dualistic theism.

The earliest Sanskrit texts *Vedas* and *Upanisads* have almost exclusively accepted and preached about the non-dualism of the supreme power that existed before the creation. God as the effi

cient cause and nature (Prakrti) as the material cause of the universe is unconditionally accepted as is their harmonious relationship. However while these texts agree on the concept of non-dualistic theism, they differ in their contextual theories on the creation of the universe. Why have different theories been elaborated in *Vedas* and *Upamsads*?⁶ This is one of the most important and intriguing questions we can ask. A suitable reply is given in *Rgved*

He is one but the wise call him by different names such as Indra Mitra Varuna Agni Divya—one who pervades all the luminous bodies the source of light Suparna—the protector and preserver of the universe whose works are perfect Matriswa—powerful like wind Garutman—mighty by nature
(*Rgved* 1 164 46)

The practice of personifying one supreme power in different names and forms with different attributes qualities and personality has been further elaborated in *Upamsads*. *Kaivalya Upanisad* says

He is called Brahma—the creator of the universe Vishnu—all pervading and the preserver Rudra—punisher of the wicked Siva—blissful and benefactor of all Aksar—immortal omnipresent Svarat—self-effulgent Kalagni—cause of the dissolution of the world and regulator of time Candrama—the source of happiness

The idea of a unity of God was also achieved by personifying some distinguishing divine features and adoring them as the Supreme God. Thus one finds the word 'Visvakarman' in the Sanskrit texts meaning 'all maker' of the universe or the all creator and signifies Supreme God above all Gods.

He who has eyes on all sides and mouth on all sides
Arms on all sides and feet on all sides
He the one God producing heaven and earth
Wields them together with his arms and wings
(*Rgved* 10.81.3)

The concept of 'God is one' Gods are differently named ideas of the One Being, Visvakarman further occurs in *Atharvaved* (2.1.3), as He is our Father our Progenitor our Friend But in *Yajurved* He is described in somewhat different terms

He is our Friend our Father our Creator
who knows all positions all existing things
(32.10)

The Hindu concept of creation can be presented in four categories First is the Vedic theory which is followed by further elaboration in Vedanta and Sankhya philosophies the second is Upanisadic theory the third is known as Puranic theory and the fourth as enunciated in the great Hindu epics *Ramayana* and *Mahabharata* Although the Puranic theory differs from the other two a single thought flows between them The name of the creator is mentioned differently and there is a slight difference in the order of Hindu Trinity but God and creation remain the same in all Hindu theories of creation

(A) Vedic Theory of Creation

The Great Golden Egg, *Hiranyagarbha* arose in the beginning from the great water that pervaded the universe According to *Manu Harivamsa* and other Puranas God created Chaos from his will and deposited in it the seed that became the golden germ from which he himself was born as the Brahma or the Creator (Purusa)

Purusa is described as

Thousand headed thousand-eyed thousand footed He
having pervaded the earth on all sides still extends his
fingers beyond it Purusa alone is all this—whatever has
been and whatever is going to be Further he is the lord
of immortality and also of what grows for food
(*Rgved* 10.90.1)

During the Regvedic period advanced thinking about the origins of the world led to the rise of abstract deities Names bestowed upon these deities denote their essence Dhatr (creator) as an agent or Prajapati (lord of creation) as an attribute Dhatr is a creator of heaven and earth, sun and moon Occasionally the names

Vidhatri (the disposer) Dhatri (the supported) and Tratri (the protector) occur. The most important, however, is Prajapati, lord of creation. Similarly, the epithet Visvakarman, the great designer, appears as the name of an independent deity, and Hiranyagarbha, the golden germ, occurs as the home of the supreme god described as the one lord of all that exists.

Rgved further illustrates the theory of creation.

The Vedas and the universal laws of nature which control the universe and govern the cycles of creation and dissolution were made manifest by the All-knowing One. By His great power were produced the clouds and the vapours. After the production of the vapours, there intervened a period of darkness (*Samvatsara*) after which the Great Lord and Controller of the universe arranged the motions which produce days, nights, and other durations of time. The Great One then produced the sun, the moon, the earth, and all other regions as He did in previous cycles of creation.

(*Rgved* 10.190.13)

The above Vedic theory was further expounded by Bhartrhari, who believed in the cyclic view of creation, which posits no absolute beginning, as accepted by Brahmanas. However, they considered the possibility of the co-existence of God and speech before every cycle of creation.

(B) Upanisadic Theory

The Upanisadic theory of creation evolved from *Brahmanas* where it is said:

Purusa, Prajapati, creates the waters, enters into them as an egg in order to be born from them, and issues forth from them as Brahman.

(*Satapatha Br.* 6.1.1)

This illustrates how, with a principle based on original foundation, Purusa creates matter out of itself and then enters it as the first born. In *Taittiriya Upanisad*, this idea is elaborated further.

Prajapati building up the worlds entered as first born of the creation with his own self into his ownself
(Taittiriya Anandavalli 1 23)

The view expressed above appears frequently in other *Upanisads* Prajapati the Lord of Creation is responsible for creating and preserving the universe

Prajapati was desirous of offspring (Prajakarma) He performed austerity Having performed austerity he produced a couple Ravi (matter) and Prana (life) with the intention they shall in manifold ways produce offsprings for him
(Prasna Upanisad 1 4)

God is said to have desired creation as a way to relieve the solitude

He (the Atman) desired —I will become many will propagate myself Accordingly he practised self mortification After that he created the entire Universe whatever exists After having created it he entered into it
(Taittiriya Upanisad 2 6)

The idea behind these two theories led to another theory as detailed in *Brhadaranyaka Upanisad*

The Universe before us was once not unfolded it was then unfolded in name and form Atman has entered into it up to the fingertips as a knife is hidden in a sheath the all sustaining (fire) in the fire preserving (wood)
(Brhadaranyaka Upanisad 1 4 7)

In the beginning there was the self alone in the form of a man He transformed himself into man and woman locked in a close embrace Later he transformed himself into other creatures In this way he created everything that exists on earth in water and sky He realized I indeed am creation for I produced all this Thence arose creation (*Brhad Up* 1 5)

A similar theory has been given in *Aitareya Upanisad*

In the beginning this Universe was the Atman alone, there was nothing else there to strike the eye. He deliberated—I will create worlds accordingly. He created these worlds: the ocean, atmosphere, death, the waters.

(*Ait Up* 1.1)

Further in the same Upanisad it is said

He deliberated: How can this (human frame) exist apart from one? and in what way shall I enter into it? Accordingly he split open the crown of the head and entered by this door.

(*Ait Up* 1.3.11)

An overall unified view of creation in Upanisads may be given as follows

By the Lord enveloped must this all be
Whatever moving thing there is in the moving world
(*Isa Upanisad* 1)

(C) I uranic Theory

In *Puranas* the concept of creation is developed further by the Samkhya doctrine which superimposes God on Prakṛti Puruṣa dualism. According to Samkhya doctrine God is responsible for bringing Prakṛti and Puruṣa into contact with each other. Some I uranas considered the world process as the sport (Līlā) of God, a notion which may be related to the idea of God and his consort Sakti being responsible for the creation of the universe.

Illustrating the beginning of eternal *Sṛṣṭi*, *Brahma Purana* considers Brahma as Svayambhu, who is born at his will. No other cause is responsible for his birth. Brahma, being desirous of progeny, created waters first. He deposited in the waters a seed out of which Nara was born and was called Narayana. While lying in the ocean (*Kṣīra Sagara*) a golden egg arose from his navel which gave birth to Brahma. He then divided the egg and made earth and heaven. From that moment on the creation of all things began to take place (*Brahma Purana* 1.37-40).

Paramanus of the four real elements gave birth to the egg, along with water which was in the earlier state of Brhat

(Vayupurana 4 74-75)

In *Narasimhapurana* Paramatma is the root of this tree of creation and in *Visnupurana* God is considered as a substitute of all that exists" (*Visnupurana* 5 30-11 13)

According to *Srimad Bhagavatam*. In the beginning of the creation the Lord first expanded 'Himself' in the universal form of the Purusa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action—five gross material elements and eleven working instruments or senses

(*Srimad Bhagavatam* 1.3 1)

(D) Mahabharata

The subject of creation is discussed in detail in *Mahabharata*. In two chapters of *Mahabharata* Shantiparva and Mokṣadharmaparva Yudhisthir and Bhishma converse about the universe its creation and creator

Yudhisthir asked Bhishma Pitamaha—How was the world created? What was the position of creatures at the time of Praylaya? Who is the maker of the sea sky mountain clouds fire (Agni) air and other things of the world? How are all creatures made how cleanliness and impurity emerged and how *Dharma* (religion) and *Adharma* came into existence. In reply Bhishma said—God is the form of *Srṣṭi*. He created the Purusha out of the one—thousandth part of his body and that Purush became known as Manas Purusa

(*Mahabharata* Mokṣaparva 182 1 3)

Maharṣi Vyas states in Mokṣa Dharma Parva of Mahabharata God and Prakṛti (nature) are one and the same thus forming a single nucleus. Different elements or parts of the world are personified as parts of his body. For example when God decided to create

the *Srsti* he gave birth to Purusa from the thousandth part (1/1000th) of his body. That birth was acknowledged by Rishis who upon hearing the name Purusa called the newborn Manas Purusa who is the eternal infinite ageless immortal. The following quotation further elaborates:

The Father of all creatures God made the sky. From he made water and from water made (*Agru*) and air (*Vayu*). From fire and air *Prthvi* (earth) came into existence. Mountains are his bones. Earth is the flesh. Sea is the blood. Sky is his abdomen. Air is his breath. *Agni* is his *Teja*. Rivers are nerves. The sun and moon which are called *Agni* and *Soma* are the eyes of Brahman. The upper part of the sky is his head. *Prthvi* (earth) is his feet and direction (*Disha*) are the hands.

(*Mahabharata* Moksa 182 14 19)

Thereafter water appeared. Its appearance seemed to give rise to another layer of darkness in the existing space. Afterwards however the speed of water gave rise to air. Space became flooded and air was forced to move towards the earth. These four elements were then subsumed by the earth. Hence in a metaphysical sense these elements are not separated from each other.

In creation first the sky was formed. Then water was produced which was instrumental in causing the birth of air. Thereafter the fusion of air, water and sky produced fire. These four elements originate from the same source. When these four elements moved downward earth was produced. Later these five elements caused the birth of *Srsti* (creation) and *Prakriti* (nature).

In *Gita* Lord Krishna says to Arjuna:

Of all that is material and all that is spiritual in this world know for certain that I am both its origin and dissolution.

(*Gita* 7 6)

The creation, maintenance and annihilation of the cosmos is completely dependent on the supreme will. Lord Krishna says:

The whole cosmic order is under me. By my will it

is manifested again and again and by my will it is annu-
hulated at the end
(*Gita* 9 8)

Brahma the supreme has thus been engaged in the creation of the universe under different names forms and attributes given to him in *Vedas Upanisads* and *Puranas*

The discussion in the preceeding paragraphs indicates that for ancient Hindus both God and Prakriti (nature) was to be one and the same While the *Prajapati* (as mentioned in *Rigved*) is the creator of sky the earth oceans and all other species He is also its protector and eventual destroyer He is the only Lord of creation Man has no special privilege or authority over other creatures on the other hand more obligations and duties have been imposed on the man This is white wash make it more leaible demonstrated in the next two sections which follow

III ANIMALS AND BIRDS

Hindus are noted for their respect and consideration of the natural world⁷ This includes the flora and fauna of the earth and creatures in the sky and unde the sea It is considered in Hindu belief that all that exists has been created by the Supreme Being, comes from the Supreme Being, and will return to the Supreme Being which is an adequate basis for the veneration of the natural world in which man finds himself⁷

The history of human survival stands as a good example of the interdependence co operative living and close association which exists among the forces of human and non human nature History relates that the wisdom of *Vedas* and the Hindu religious and moral doctrines emerged at a later date in the co-existence between man and his environment The original instinct of man to survive led him to co operate with and benefit from already developed species in the universe Gradually however with the passage of time his efforts to overpower other species succeeded

During perhaps more than 99 percent of mans history so far Man s religion has been neither the worship of

himself nor the quest of the rationale-spiritual reality behind the phenomenon of the Universe. It has been the worship of the forces of non human nature animals trees stones earth water winds rain storms sun moon and stars. Throughout the food gathering stage of human history—which has been the first stage of it and by far the longest stage so far mankind was at the mercy of non human nature and we worship things in whose power we feel ourselves to be. Conversely we cannot worship things that we have mastered and since Man has mastered nature the primeval religion of nature worship has receded.⁸

The Hindu concept of the divinity of nature somewhat reminiscent of a form of nature worship which came from an earlier age. It is evident from relics of Mohanjodaro in the Northwest of India that some form of animal worship was common among these people. This was because Hindus accepted the whole creation as the unfolding of the Supreme One into Many. To them the worlds in the heaven all the planets and stars and the sun and the moon were created by Visvakarman who also made earth with its animals birds trees flowers rivers mountains and of course man and left them all to interact for further evolution and development. This perception of man is represented in Vedas where it is said that the earth is not only for human beings to enjoy but also for all other bipeds and quadrupeds birds and animals and other creatures (*Atharvaved* 12.1.15). This view is further substantiated by the Upanisadic ideology as follows:

From Him too gods are manifoldly produced
The celestials men cattle birds
The inbreath and the out breath rice and barley austerity
Faith truth chastity and the law
(*Mundakopanisad* 2.1.7)

The most important aspect of Hindu theology though is the association accorded to different species with reincarnation and deities. Most importantly it is believed that Supreme Being has actually gets Himself incarnated in the form of various species. The Lord says

This form is the source and indestructible seed of multifarious incarnations within the universe and from the particle and portion of this form different living entities like demi gods animals humanbeings and others are created

(*Srimad Bhagavatam* Book 1 Discourse III.5)

In addition Hindus were advised by the seers to treat all other species just like their own children. The following verse illustrates

One should look upon deers camels monkeys donkeys rats reptiles birds and flies as though they were their own children what is that which distinguishes these from those (children)

(*Srimad Bhagavatam* 7.14.9)

Parjanya Soma Agni and Rudra are all Vedic deities represented as Bull-Gods. The importance of cattle in Vedic India was not merely economic animals also fulfilled significant ritualistic and symbolic roles in Vedic society. Cow's milk and dairy products were used in religious ceremonies and offered as oblations to Gods. Towards the end of the Vedic period cow dung and Ghee (clarified butter) were used in religious ceremonies as they were thought to provide a purificatory role which became prominent in later years. Most of the animals domesticated today were domesticated in India in the remote period of the Rgveda. These include cows goats sheep buffaloes dogs and elephants. The cow however is sanctified a sanctity which has been maintained since the time of Rgveda. The cow has also been regarded as a goddess.

The most important aspect of animal worship among the Hindus is related to the incarnations. Among various incarnations of God (numbering from ten to twenty four depending upon the source of the text) He first incarnated Himself in the form of a fish then on to tortoise boar and dwarf. His fifth incarnation was a man lion. As Rama He was closely associated with monkeys and as Krishna he was always surrounded by the cows. Monkeys received the status of sacred animals only because one of their ancestors Hanuman rendered an undying service to Rama in his great adventure to Lanka.

Several Hindu Gods and Goddesses have animals and birds as their mounts. The following Table I lists some of the more important animals and birds associated with Hindu deities.

TABLE 1
Animals and Wildlife associated with God/Goddesses

Animals/Birds	Associated with Gods/ Goddesses
1 Lion	Durga
2 Wildgoose	Brahma
3 Elephant	Indra Ganesa
4 Bull	Siva
5 Rat	Ganesa
6 Swan	Saraswati
7 Eagle	Visnu
8 Serpent	Siva Sun
9 Fish	Kama
10 Monkey	Rama
11 Horse	Sun
12 Peacock	Kartikeya Saraswati
13 Parrot	Kama
14 Owl	Lakshmi
15 Vulture	Sani
16 Crocodile	Ganga
17 Tortoise	Yamuna
18 Tiger	Katyayani
19 Dog	Bhairava Dattatreya
20 Deer	Vayu
21 Ass	Sitala
22 Makar	Kama Varuna

Thus animals and birds are not only given respect but also receive reverence in the Hindu society. These two factors have provided a solid foundation for the doctrine of *Ahimsa*—non violence against animals and human beings alike.

Killing animals for food was prohibited in *Rgved*. Any person committing such an act is called *Yatudhan*.

The *Yatudhan* who fills himself with the flesh of man and he who fills himself with the flesh of horses or of other animals and he who steals the milk of cow—Lord cut off their heads with thy flame

(*Rgved* 10 87 16)

Animals are also prevented from being killed in *Yajurved* which also states that service to animals is a heavenly activity

No person should kill animals helpful to all and by serving them one should obtain heaven

(*Yajurved* 13 47)

Not only have admonishments about killing animals been mentioned in Vedas but even the King is advised to punish any individual who kills the animals

O King ! You should never kill animals like bullucks useful for agriculture or like cows which give us milk and all other helpful animals and must punish those who kill or do harm for such animals

(*Yajurved* 13 49)

Another concept of non violence is that of *Ahimsa* meaning not to act in any manner which would arrest the non violence progressive life of any living entity. *Srimad Bhagavatam* (1 7 38) says that a cruel and wretched person who kills others for his existence deserves to be killed. Such a person cannot obtain happiness in his life neither living nor dead.

He who injures innoxious beings with a desire to give himself pleasure never finds happiness neither living nor dead

(*Manusmṛiti* 5 45)

In *Narsimhapurana* killing and roasting of birds for eating is considered a sin.

O Wicked man! if you roasted a bird then your bathing
in sacred rivers pilgrimage worship and yajnas are use
less

(*Narsimhapurana* 13 44)

Hindus have a deep faith in the doctrine of non violence Almost
all the Hindu scriptures place strong emphasis on the notion that
God's grace can be had by not killing His creatures or harming
His creation

God Kesava is pleased with a person who does not
harm or destroy other non speaking creatures or ani
mals

(*Visnupurana* 3 8 15)

Not eating meat in Hinduism is considered both an approp
riate conduct and a duty As stated in *Manusmṛiti* eating meat is
a great sin which cannot be washed away by performing
Asvamedha Yajnas for a period of one hundred years Yajnaval
kya Smṛiti warns of hell fire (Ghora Naraka) to those who are the
killers of domesticated and protected animals

The wicked person who kills animals which are pro
tected has to live in hell fire for the days equal to the
number of hairs on the body of that animal

(*Yajnavalkyasmṛiti* Acaradhyayah v 180)

By the end of Vedic and Upanisadic period Buddhism and Jain
ism came into existence and the protection of animals birds and
vegetation was further strengthened by the various kings prac
ticing these religions These religions which arose more as a pro
test against the orthodoxy and rituals of Hindu religion continued
the precepts for environmental protection The Buddhist emperor
Ashoka (273 236 B C) undertook various steps to safeguard the
environment He promoted through public proclamations the
planting and preservation of flora and fauna Pillar Edicts erected
at various public places expressed his concern about the welfare
of creatures plants and trees and prescribed various punishments
for the killing of animals including ants squirrels and rats

IV FLORA IN HINDU RELIGION

Since the evolution of man on this earth trees and plants have been used as food and fodder to the domesticated animals to control the wild animals and pests for their medicinal use and also for manure. They have been used for vegetable oils preparation of drinks cereals vegetables and fruits. They have also been used as fuel and employed in preparation of various household necessities. Their use for cosmetics toys sticks beautification articles and instruments has been popular for trade. They have been very useful in medicine and occupy an important role in nature therapy. Their use in different religious functions sacraments and ceremonies has also been popular. In brief the tree has been the best friend of man even in the prehistoric period and tree worship is possibly the earliest and the most prevalent form of religion.

In Hindu religion nature has been regarded as indispensable in the life of human beings. It has also been considered as revered bestower of good and protector from the evils with a concept of God living in it. The sense of worship that developed among the Hindus has a background of utility and spiritfulness. Although a large number of people all over the world worship trees and plants for joy and happiness and for many other purposes, Hindus consider trees and plants as the abode of various Gods and Goddesses. Hindu society has been much aware of the fact that flora of the country has a protective power and indiscriminate destruction would result in pollution and chaos in the society. Some of the plants and trees have been well known for their medicinal power for their spiritual power and some as an abode of God.

As early as in the times of *Rgved* tree worship has been quite popular and universal. The trees symbolized the various attributes of God to the *Rgvedic* seers. *Rgved* regarded plants as having divine powers with one entire hymn devoted to their praise chiefly with reference to their healing properties (*Rgved* 10.97). Sacrificial implements moreover are deified. In the words of Theodore Goldstucker, Soma is in the Vedic Hymns the God who represents this plant and one of the most popular deities of the Vedic religion.⁹

During the period of great epics and Puranas the Hindu concept of flora further expanded. Trees were considered as being

animate and having life feeling happiness and sorrow In *Mahabharata* it is said

Trees take water from the roots If they have any disease it is cured by sprinkling of medicines. If shows they have Rasendriya Trees are alive and they have life like others because on cutting they feel sorrow Similarly they have the feeling of happiness After cutting, a new branch comes out

(*Mahabharata* 18 15 17)

TABLE II
Names of Tress and Plants Associated With the
Gods/Goddess and Other Unseen Powers

1	Asvastha	Visnu Laksmi Ancestor Worship
2	Vata	Brahma Visnu, Sri Hari Kuber
3	Tulasi	Laksmi Visnu Ancestor Worship
4	Soma	Moon
5	Bela	Mahesvar Spirits Siva
6	Asoka	Buddha Indra
7	Amalaki	Laksmi Kartik, Fertility cult
8	Tala	Spirits Ghosts Buddha
9	Mango	Laksmi Govardhan Fertility Cult
10	Kadamba	Krishna Fertility Cult
11	Neem	Sitala Manasa Witches
12	Palasa	Brahma Gandharva
13	Pipal	Visnu, Ancestor Worship Krishna
14	Mahua	Fertility Cult
15	Semal	Fertility Cutl
16	Akh	Fertility Cult
17	Narikel	Fertility Cult
18	Fig	Visnu Rudra
19	Karpur	Moon
20	Sheora	Vandurga Laksmi
21	Sij	Sitala
22	Tamal	Krishna

The other great epic *Ramayana* also mentions the beauty and bounty of flora at various places and gives a poetic description of trees and forests. It is evident that during the period of *Ramayana* trees were considered sacred and fortune bestowers.

Hindus consider trees as abodes of various gods. A list of trees and plants and their association with gods is given in table II.

Hindus worship many trees and it is still popularly believed that every tree has a *Vriksha-devata* tree deity who is worshipped with prayers and offering of water, flowers, sweets, and encircled by sacred threads. Also for Hindus the planting of a tree is a religious duty. The practice of planting trees seems to be at least fifteen hundred years old as illustrated by *Matsya Purana* which lists the proper ceremony for tree plantation.

Clean the soil first and water it. Decorate trees with garlands, burn the guggula perfume in front of them and place one pitcher filled with water by the side of each tree. Offer prayer and oblation and then sprinkle holy water on trees. Recite hymns from the *Rgveda*, *Yajur* and *Sama* and kindle fire. After such worship the actual plantation should be celebrated. He who plants even one tree goes directly to Heaven and obtains Moksha.
(*Matsya Purana* 59:159)

Tree plantation ceremony called *Vanamahotsava* has been narrated in *Varaha Purana*. It is said that

One who plants one Pipal, one Neem, one Bar, ten flowering plants or creepers, two pomogranates, two oranges and five mango trees will not go to hell.
(*Varaha Purana* 172:39)

Cutting of trees and destruction of flora were considered a sinful act. The belief that a god dwelt in a tree or that the tree was the spirit naturally made the cutting down of green trees an unreligious act. *Padma Purana* has also stated that cutting of trees is a punishable offence and the person who indulged in cutting of trees and destroying the grass field had to go to hell (56:40-41).

Kautiliya in *Arthashastra* prescribes various punishments for destroying trees and plants. It says, "For cutting off the tender

sprouts of fruit trees or shady trees in the parks near a city a fine of six panas shall be imposed for cutting of the minor branches of the same trees twelve panas and for cutting off the big branches twenty four panas shall be levied Cutting off the trunks of the same shall be punished with the first amercement and felling shall be punished with the middlemost amercement ¹⁰

Charak Samhita considers the destruction of forests as the most dangerous act for humanity and its welfare

The destruction of forests is most dangerous for the nation and for human beings Vanaspati has direct relationship with the well being of the society Due to the pollution of natural environment and the destruction of vanaspati many diseases crop up to ruin the nation Only then vanaspati with medicinal qualities may enhance the nature and cure diseases of human beings
(*Charaka Samhita* Vimansthan 3 11)

The Hindu worship of trees and plants has been based partly on utility but mostly as a religious duty and mythology Hindu ancestors considered it their duty to save trees and in order to do that they attached to every tree a religious sanctity Gradually trees became objects of worship

V

PRADUSHANA POLLUTION AND ITS PREVENTION IN HINDU SCRIPTURES

Hindu culture and Hindu scriptures reveal a clear conception of the eco system From these a discipline of environmental ethics has developed which formulates codes of conduct (*Dharma*) and defines man's relationship to nature Hindu culture does not accord a superior status to human beings over their natural surroundings Hence their traditional attitude towards the eco-system (e.g. animals and birds plants and trees) has been kind and respectful

Maintaining proper sanitation was considered to be the duty of everyone and any default was a punishable offence Hindu society did not even consider it proper to throw dust on a public path Kautilya wrote

The punishment of one eight Pana should be awarded to those who throw dust on the roads. For muddy water one fourth Pana if both are thrown the punishment should be double. If latrine is thrown or caused near a temple well or pond sacred place or government building then the punishment should increase gradually by one Pana in each case. For urine the punishment should be only half.

(*Kautilya, Arthashastra* 2 145)

Cremation of dead bodies and maintaining the sanitation of the human habitat was also considered inviolable. Certain rules were prescribed for this and anyone acting against such provisions was punished as stated below.

The person who threw inside the city the carcass of animals such as cat, dog, mongoose and a snake was punished with three Panas. Of animals such as an ass, a camel, a mule and a corpse he was punished with a fine of fifty Panas.

(*Kautilya, Arthashastra* 2 145)

Environmental pollution was identified in Hindu scriptures many centuries ago. The *Mahabharata* says that while it takes only a few to defoliate and cause pollution, the whole society may suffer from various diseases.

From pollution two types of diseases occur in human beings. The first which is related with the body and the other with the mind, and both are interrelated. One follows the other and none exists without another. Sometimes physical diseases create the mental disease and vice versa. Cool, warm and air—these are three virtues of the body. They are called cough, Pitta and Vata. When they are balanced in the body it is free from diseases.

(*Mahabharata Rajadharmanusasanparva* 16 811)

Another sacred book *Visnumrta* puts forward the use of five elements for curing pollution and the diseases due to it.

Pollution which comes from the animals and human beings is cured by moon sun and air The water polluted on roads and touched by dogs and crows could be cured by air sameway construction of bricks could be purified by the air Not only this but people who are polluted, their body is cured by soil and water If the water of the well has become dirty it could be cured by burning fire Same way water of ponds could also be purified by burning of fire

(*Visnusmrithi* 23 38-46)

This illustrates the expertise of Hindu Seers in determining the cause of pollution and the remedy They developed a method of treatment known as naturopathy which is popular even nowadays

It is also interesting to note that Hindu seers were forecasting crisis due to environmental pollution

It seems that all stars planets moon sun air Agni and nature or directions have been polluted Seasons also appear to work against the nature Prthvi inspite of being full of its virtue has lost its rasa in all medicinal plants Medicinal plants are without original qualities and have been polluted When such pollution will occur human beings will suffer from diseases Due to pollution of weather several types of diseases will crop up and they will ruin the country Therefore collect the medicinal plants before the beginning of terrible diseases and change in the nature of Prthvi

(*Charaka Samhita Vimansthan* 3 2)

When Charak (doyen of Ayurveda) wrote about Vikrti¹ (pollution) he wanted people to be warned of the side effects of seasons foul air and polluted water In giving details about such pollution he says

Place should be known as unwholesome when its normal colour smell taste and touch is too much affected it contains excessive moisture is troubled by reptiles violent animals mosquitos locusts flies rats owls vultures jackals etc has groves of grasses and

creepers and a abundance of diffusing plants has a new look has fallen dried and damaged crops, smoky winds crying out of dogs and birds bewilderment and painful condition of various animals and birds the community with abandoned and destroyed virtues truthfulness modesty conduct behaviour and other merits the rivers constantly agitated and overflowed frequent occurrence of meteors thunderbolts and earthquakes fierce and crying appearance the sun the moon and the stars with rough, coppery reddish white and cloudy appearance frequently as if filled with confusion and excitement torture crying and darkness with frequent crying sound as if seized by GUHYAKA
(*Charak Samhita* 3 6)

Water is considered by Hindus as a powerful media of purification and also as a source of energy Sometimes just by the sprinkling of pure water in religious ceremonies it is believed purity is achieved That is why in *Rgved* prayer is offered to the deity of water

The waters in the sky the water of rivers and water in well whose source is ocean may all these sacred waters protect me
(*Rgved* 7 49 2)

The healing property and medicinal value of water has been universally accepted provided it is pure and free from all pollution

Rivers have been considered as a source of pure water but when rivers have become polluted water should not be used Charaka says

The rivers having water polluted with soil and faeces insects snakes and rats and carrying rain water aggravate all dosas Slimy having insects impure full of leaves moss and mud having abnormal colour and taste viscous and foul smelling water is not wholesome
(*Charaka Samhita* sutrasthanam 27 213 215)

When polluted water and pure water were the point of discus

sion of ancient Indian thinkers they were aware of the reasons for the polluted water Therefore Manu advised

One should not cause urine stool cough in the water
Anything which is mixed with these unspious objects
blood and poison should not be thrown into water
(*Manusmṛti* 4 56)

When Charak wrote about Vikṛti¹¹ (pollution) and diseases he mentioned air pollution specifically as a cause of so many diseases

The polluted air is mixed with bad elements The air
which is against the virtues of season with full of mois-
ture speedy hard icy cool hot dry harmful terribly
roaring, colliding from two or three sides badsmelling
only full of dirt smoke sand and steam creates disea-
ses in body and is polluted
(*Charaka Saṃhita* Vimanasthana 3 6(1))

Hindus were also cautious about those activities which were detrimental in any way to the quality of the environment The rivers which are gradually being polluted by the civic disposal and the refuge of the industrial establishments in the modern cities are considered by Hindus as sacred and respectable Such disposal has been prohibited in Hindu society since the ages

One should not perform these 14 acts near the holy
waters of river Ganga i.e remove excrement brushing
and gargling, removing cerumen from body throwing
hairs dry garlands playing in water taking donations
performing sex attachment with other sacred places
praising other holy places washing clothes throwing
dirty clothes thumping water and swimming
(*Prayascitta Tatva* 1 535)

A similar view has been expressed in *Viṣṇu Purāṇa*

One should not cause excrement in ploughed field land
having crops dwelling places of cows public paths
sacred places like rivers water on the banks of a pond
or in graveyard
(*Viṣṇu Purāṇa* 3 11 11 12)

Persons doing such unsocial activities and engaging in acts affecting the environment were cursed by the religion

A person who is engaged in killing creatures polluting wells and ponds and tanks and destroying gardens certainly goes to hell

(*Padmapurana Bhoomukhanda 96 7-8*)

Through these and other injunctions a system of *Maryada* (code of conduct) developed in Hindu religion which included various norms that were prescribed for not only harming animals and birds but also to protect and preserve the environment

VI

HINDU RELIGION AND THE ECOLOGICAL CRISIS CONCLUDING OBSERVATIONS

In previous sections we have discussed how the Hindu religion enshrined a respect for nature and the concept of environmental harmony and conservation through its scriptures religious codes and mythologies as narrated in Vedas Upanishads great epics and Puranas. It is obvious that the Hindu Rishis of the Vedic and the Upanisadic era perceived the value of maintaining a harmonious relationship between the needs of man and the spectacular diversity of the universe. To them nature was not only the mother that sustained their life it was the abode of divinity. They did not believe that man's role on earth was to exploit nature to his own selfish purpose. Nor did they subscribe to the prevailing western world view that the true end of man was essentially to dominate and control nature by all possible means. On the contrary sanctity of life to them included not only the effort to seek salvation but to seek it by developing a sacred attitude towards the spiritual significance of nature. Man in Hindu culture was instructed to maintain harmony with nature and to show reverence for the presence of divinity in nature. Consequently a Hindu has not been at war with nature.

If such has been the tradition philosophy and ideology of Hindu religion what then are the reasons behind the present state of environmental crisis? As we have seen our ethical and moral beliefs

and our values influence our behaviour towards others including our relationship with all creatures and plant life. If for some reason, these noble values become displaced by other beliefs which are either thrust upon the society or transplanted from another culture through invasion, then the faith of the masses in the earlier cultural tradition is shaken. As the foreign culture, language and system of administration slowly takes root and penetrates all levels of society and as appropriate answers and leadership are not forthcoming from the religious leaders and Brahmins, it is only natural for the masses to become more inward looking and self-centred. Under such circumstances, religious values which provide for environmental protection do not retain a high priority because people have to worry about life and freedom; hence respect for nature is replaced by the worship of idols and other supposedly supernatural powers. It seems that is what happened in India during the 700 years of foreign cultural domination. The ancient educational system which taught respect for nature and reasons for its preservation was no longer available. On the other hand, the imported culture was unable to subsume the ancient Hindu religion; consequently a conflict continued between the two value systems. The situation became more complex when, in addition to the Muslim culture, the British introduced Western culture and its values. While it is too easy to blame these external forces for the change in attitudes of Hindus towards nature, nevertheless it is a fact that Hindu religion itself was unable to protect and preserve the ancient values which encouraged respect and due regard to God's creation. By the middle of the twentieth century one could detect a trend towards the obsession with materialism, consumption and consumerism. Was it not possible for the religion to prepare man to control his aggressive, competitive and possessive individualism which gave rise to these exploitative tendencies? Why was the concept of divinity in nature emphasized through various incarnations of God and described by the Hindu patron saint of the environment, Dattatreya, not maintained over the centuries? We do not attempt to answer these questions given the scope of this essay.¹² However, it must be stated that the level of environmental exploitation and degradation in India, where Hindu religion and culture dominates, has gone beyond acceptable limits. One step towards arresting this process is to rekindle the ancient respect for nature, as enunciated by God Dattatreya.

In some Puranas Dattatreya appears as a single deity with three heads representing the Hindu Trinity and with six arms bearing several attributes of the Trinity: the rosary and waterpot of Brahma, the conch and discus of Vishnu, and the trident and drum of Shiva. He is accompanied by four dogs of different colours representing the four Vedas and a bull representing Dharma. In *Srimad Bhagavatam* it is mentioned that Dattatreya received education and wisdom directly from 24 elements of nature and creation. These 24 elements are: Pingala, boar, arrowmaker, Madhuker, woodpecker, virgin earth, water, fire, air, sky, moon, sun, child, sea, insect, elephant, deer, fish, pigeon, snake, honey extractor, spider, and butterfly. Dattatreya has accepted these 24 elements as his teachers.¹³ No doubt, among various Hindu deities, Dattatreya personifies the necessity of treating nature with respect, and He took upon himself to protect and conserve the environment. Thus, Lord Dattatreya is the patron-saint and presiding deity of the environment for Hindus.

Hindu culture in ancient and medieval times provided a system of moral guidelines towards environmental preservation and conservation. Environmental ethics as propounded by ancient Hindu scriptures and the seers was practised not only by common man but even by rulers and kings. They observed these fundamentals sometimes as religious duties, often as rules of administration or obligation for law and order, but either way, these principles were properly knitted with the Hindu way of life. In Hindu culture, a human being is authorized to use natural resources but has no divine power of control and dominion over nature and its elements. Hence, from the perspective of Hindu culture, abuse and exploitation of nature for selfish gain is unjust and sacrilegious.

In the context of India, it is evident to us that today the country suffers from the absence of a coherent national environmental doctrine which can provide a realistic account of the impact of growing urban population (due to an accelerated flight from the land) coupled with the values of industrialization on the already overtaxed environment of the country. Certain questions may be raised: what is India's environmental doctrine, and how is it manifested in governmental policies, programs as well as in educational efforts? The absence of a nationally formulated doctrine, having an overview of the country's needs, the aspirations of its populations, perceived requirements of the future generations, and the

goal of living in the community of nations with dignity has created an intellectual and managerial gap which cannot be filled easily through transplanting concepts borrowed from abroad. The doctrine will have to be based on the cherished values that Indian society has continued to profess over the centuries. One will have to go back to *Vedas*, *Upanisads*, edicts from Emperor Ashoka, and similar sources to trace and retrieve the essence of environmental protection as enunciated by Hindu sages. Our ancient scriptures have stressed that man and nature need to live in close harmony and plants and animals should be the objects of unlimited kindness and benevolence since they make no demand for their sustenance. We have been warned in *Charak Samhita* that when air, water and other elements of nature are polluted, seasons start working against their routines or cycles and vegetation gradually begins to ruin; this is most dangerous for both the nation and human beings. Thus one can again strengthen the nation's resolve to protect and conserve the environment by drawing upon the writings and admonitions of ancient sayings. We are not for a moment saying that one should reverse the process of modernization to preserve the environment. What is being emphasized is that in order to build a national environmental conscience, one should draw upon those religious values and beliefs which have proven to be timeless.

Hindu religion (including other religions of India) can be of great help in transforming society from its current preoccupation with materialism and consumerism to a *conserving society*. Various laws enacted for environmental protection¹⁴ can be strengthened by a moral awakening. Religion can exert a unique moral leadership among its followers, particularly with respect to strengthening man's harmony with nature. It is our view that even in a secular state like India there is an important conservation role for religion to play in overcoming the environmental crisis.

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2. *Ibid* 217
3. See for example, the following statement by Thomas S. Derr

even if Christian doctrine had produced technological culture and its environmental troubles one would be at a loss to understand the absence of the same result in equally Christian Eastern Europe. And conversely if ecological disaster is a particularly Christian habit how can one explain the disasters non-Christian cultures have visited upon their environments? Primitive cultures Oriental cultures classical cultures—all show examples of human dominance over nature which has led to ecological catastrophe. Overgrezing, deforestation and similar errors of sufficient magnitude to destroy civilizations have been committed by Egyptians Assyrians Romans North Africans Persians Indians Aztecs and even Buddhists who are foolishly supposed by some Western admirers to be immune from this sort of thing.

Thomas S Derr Religion's Responsibility for the Ecological Crisis: An Argument Run Amok *World View* 18 No. 1(1975) 43

4 *Ibid.* 43

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6 Leonard J Weber *Who Shall Live?* (New York Paulist Press 1976) 41 42

7 K W Morgan *The Religion of the Hindus* (New York Ronald 1943) 102

8 Arnold J Toynbee *Change and Habit* (London Oxford University Press 1966) 171

9 Theodore Goldstucker quoted in Maurice Bloomfield, *The Religion of the Vedas* (New York Ams Press 1969) 78

10 Kautilya *Arthashastra* ed R Shamasastri Mysore 1967 Book III Chapter 19 Verse 197 p 224

11 The term *Vikriti* has several meanings including voluntary or involuntary change in the environment which then affects the health of human beings and other creatures

12 For answers to these questions see O P Dwivedi and B N Tiwari *Environmental Crisis and Hindu Religion* (New Delhi Gitanjali Publishing House 1987)

13 *Srimad Bhagavatam* 11.7 Verse 32 34

14 For an analysis of India's response to environmental problems and legal mechanisms introduced by the federal and state governments see O P Dwivedi 'Environmental Regulations in India' *The Environmental Professional* 7 (1985) 121-77

BUDDHISM AND THE ECOLOGICAL CRISIS

Shiva Shanker Tripathi

Buddhism is a western term equivalent to Buddha Dharma in the East. Dharma (in pali Dhama) is a Sanskrit word of several meanings but in Buddhism it means the teaching which sprang from the Enlightenment of the Buddha who was a historical person in North India in the latter part of the sixth century B C. The path of enlightenment shown by Buddha developed as a system of philosophy and ethics and later came to be known as Buddhism. Today Buddhism is practiced as a philosophy of life.¹

Buddhism despite its enormous system of thought and doctrine is essentially the way to the same enlightenment. The teachings of Buddhism to the layman concentrate on ethics and the basic principles of moral philosophy with Karma and action reaction supplying the sanction for right living in place of the will of an Almighty God. If these principles of right living are abused they will endanger all mankind will be endangered. Wholeness achieved by the awakening and the enlightenment is the goal of the Buddhist path.²

Buddhism when considered as a religion is usually described with an Absolute God and a body of priests. To summarise the vast field of Buddhism seven principles need to be considered

1. The Buddha is Buddhism is the wisdom achieved by enlightenment is the sole purpose of the study of all morality and the sole end of all progress
2. All is 'Mind-only' and all in our relative world is finally seen to be falsely imagined
3. There is no self in man however spelt or described which is unchanging and his alone. The self or soul exists as a convenient concept to describe an ever-changing

- bundle of characteristics each the product of innumerable past causes which moves in the illusion of time towards Nirvana
- 4 All things all men and all events are inter related and inter-diffused
 - 5 Causality (cause and effect) replace the cosmic force affecting each man's destiny
 - 6 The way of Buddhism is the Middle way between all extremes a sweet reasonableness which avoids fanaticism and laziness with equal care and marches onward without haste
 - 7 Each man in the end will attain the awakening reached by the All-enlightened one Look within thou art Buddha³

Buddha can be deemed as the greatest of all humanists and his path the most sensitive of all paths leading to the reduction of human agonies of all kinds. Buddhism insists on self reliance and teaches people to pursue knowledge and practice essential virtues such as friendship compassion non violence love and service to the people. In other words it may also be considered as a form of religion without any complicated and unintelligible rituals. It suggests a way to conceive the fundamental unity of all beings and provides an effective expression for such a feeling so that humanity has a common bond and a common end. Buddha tells us 'Self is the Lord of self. What other self should there be? By self control a man is a rare help to him'⁴

I

As a matter of fact according to Buddhism nothing in this world is ever existing, and so everyone should endeavour to obtain the *gamini* (impermanent) and seek for the eternal Truth five *Dukkha nirodha patipada* and four truths. Such is the path which may lead people to the cessation of all sufferings. This Ariyasaccame consists of the *Atthangika Magga* (Eight fold practices) *Samma ditthi* (Right understanding) *Samma Sankalpa* (Right intention) *Samma Vaca* (Right speech) *Samma Kammanta* (Right action) *Samma Ajiva* (Right living) *Samma sayam* (Right effort) *Samma Sati* (Right

mindfulness) and *Samma-Samadhi* (Right-concentration).⁵

The foundation of Buddhism consists of three main laws

- 1 The law of causation
- 2 The law of theory of Kamma
- 3 The law of Non Soul theory

The Law of Causation (*paticcasamuppada Pratityasamutpada*)

The Law of Causation is one of the fundamental teachings of Buddhism. This law was discovered when Buddha attained full enlightenment under *Bodhi Vrksa* in the night. The Law of causation meant that an existence full of repeated sufferings and miseries is dependent on certain causes and conditions and not upon God the creator. Buddha emphatically established a real truth which interprets his theory of causation: beings are never constituents of eternal substances like *prakriti* and are not depended on eternally existing atoms of ions (*anu paramanu*) an unchangeable and impenshable soul accidents without any cause or ultimately on an unalterably fixed series of existences which we may call the *Niyata*. This law of causation surpassed all philosophical thoughts prevalent in the sixth century. Buddhism established the theory that the phenomenal world determined or deteriorated under the unavoidable law of causation and effect which operated on a person at every moment (*Ksanika*) and so the change in every human being is momentary. In other words all living beings and other worldly objects are always in a state of continuous flow.

Theory of Kamma

In his teachings Buddha has emphatically accepted the equal sanctity of human beings by explaining that since there is no distinction by origin among trees, shrubs, insects, reptiles, and birds there should not be superiority or inferiority by birth among all species including human beings.⁶ This is why he ethically propounded the theory of Kamma.

The conception of karma in Buddhism is quite unique. According to the laws of causation, beings are always in a state of continuous flux and so are their five ingredients—*Rupa* (the material elemental), *Vedana* (mental state consisting of feelings), *Sanna* (perception), *Sankhara* (impressions) and *Vinana* (the knowledge derived through the sense-organs). How then is it conceivable

to say that beings reap the fruits of their action? Thus the Buddhist theory of *Kamma* is linked up with their doctrine of momentariness the *Ksanikatva* related to the law of causation. According to Buddhist philosophy the all-objects of this world are fruits of Karma. On deeds depends the world likewise on deeds depend the men of the world—beings were linked up with their past deeds like the king pin of the moving chariot.⁷ It is due to one's profession that one was called a cultivator a wrestler a priest or a king, thus no one can claim by birth superiority in society.⁸

Buddha professed that wisemen at every step consider whether actions and deeds are good or bad because by their virtue all beings are surrounded by transitory world lustres or agonies according to circumstances. Because the phenomenal world has no real existence to the unenlightened certain causes and conditions (*heter Pratyaya*) make a thing appear to exist like waves on the sea. As waves are not different from the sea. Yet the common man differentiates them so there are no individuals though to the unenlightenment different individuals appear to exist on account of certain causes and conditions (*Pratitya samutpada*).⁹

The theory of *Kamma* may be defined as interdependent to the doctrine of momentariness (*Ksanikatva*) as well as to the law of causation. Because of the non-existence of the unclear permanent self if a person performed an act he may be changed by the time he was embosomed for reaping the fruits. Suffering is the consequence of that which is impermanent and nonsubstantial. As soon as one believes that he has satisfied himself or fulfilled his desires conditions change so that a new set of desires drive him onward in his incessant quest to quench his thirst. He suffers and will continue to suffer in continual rebirth as long as he volitionally generates actions that call for Kammic retribution.¹⁰

The Theory of Non Soul (Anatta)

Non Soul or Non Self or Non Ego is the only real specific doctrine with which the entire Buddhist structure stands or falls. Except for the doctrine of Non self the remaining other doctrines may more or less be traced in other prevailing Hindu or Jain religious traditions at the time. Buddhism is renowned as *Anatta Vada* because of the fact that only Buddha clearly and unreservedly taught the Non Soul theory. Buddha regarded the Self identical with the material constituents of the body which being

impermanent it is said, 'Whatever there is of corporeality feeling, perception, mental formation and consciousness whether past present or future one's own or external gross or subtle, lofty or low far or near there one should understand according to reality and true wisdom This does not belong to me this am I not this is not my ego In another discourse Buddha preached

What do you think O Monks! Is corporeality (*rupa*) permanent or impermanent? Impermanent O venerable one Are feeling (*vedana*) perception (*sanna*) mental formations (*sankhar*) and consciousness (*vinna*) permanent or impermanent? Impermanent O venerable one

But what is impermanent is it something pleasant or miserable? something miserable O venerable one But of that which is impermanent miserable and subject to change could one rightly say this belongs to me this am I this is my ego? No O venerable one

all these give ingredients *rupa vedana sanna sankhara* and *vinna* are impermanent and in union of these elements which forms the living soul (*atta*) has not sanctity Thus these are selfless ¹¹

The union of five ingredients listed above to form the body take place by the law of Causation (*Pathccasamuppada Pratitya Samutpada*) not by the Creator (*Istvara*) The process may be described as follows a tree growing in the forest puts forth flowers and then seeds which fall to the earth in order to grow again provided the cause and conditions essential for the new growth are applicable

II

THE VIEW OF EQUAL SANCTITY TOWARDS BEING

When Mahabrahma knew the benedictory thoughts of the Enlightened one he rushed to him and offered prayers to preach the dhamma (*dharma*) the doctrine of truth He solicited "O sorrowless Enlightened one, you behold these glorious beings and show the path of getting rid of all miseries and sorrow ¹² Buddhism

is a doctrine of mass benediction preached by Buddha. The eight fold path taught by Buddha stresses right livelihood (*Samma-ajjiva*) which means abstaining from a livelihood that brings harm to other beings intoxication deceit treachery soothsaying, etc.¹³ Buddhism emphasized the equal sanctity of all beings. It has preached about humanity universal love and abstaining from harming fellow beings. Citing the example of a mother Buddha said "As she would be very good towards her only child her well beloved son so too ye should be very good towards all creatures every where and everyone."¹⁴

Buddhism the interpreter of Non Violence doctrine denotes very clearly how and why man should not indulge in violence or harming other beings because All are afraid of the rod (Punishment) all fear from death. Taking oneself as the example one shall not strike shall not let strike. All are afraid of the rod life is dear to all. Taking oneself as the example one shall not strike shall not let others strike. One who strikes with a rod on beings that are longing for happiness if such a person seeks happiness will not secure happiness after death. One who does not strike with a rod on beings that are longing for happiness such a person will secure happiness after death. Speak not any harsh word if spoken to he may speak it back.¹⁵

In a discussion Buddha and Katadanta brahman (Tathagat by an instance) have preached a non violence doctrine saying that religious sacrifices may not be performed with the act of slaughter as king Mahavijta did in the Pauranika age. Further he narrated

No slaughter of cows took place neither of the nanny goats nor of the sheeps and no other animals were killed. What to say of living beings no act of cutting the trees was done in order to erect the post (*yupa stambha*) for oblation performance.¹⁶ In Buddhistic comprehension there never was any distinction among human beings and other species as well as even amongst human beings.

If there have had never been any distinction among trees shrubs insects reptiles birds then why should there be a distinction among human beings. It is through action deed or profession that differentiation arises as *Kassaka* (Cultivator) *Sippika* (Craftsman) *Vaniya* (Traders) and *Yajaka* (Officiating priest) etc.¹⁷

III

CONCEPT OF NATURE

The home of Buddhism is India. Literary writings shows how

the Indian thinkers had placed themselves in their relation to nature in order to search for the mysterious enigmatical consanguinities between the states of the surrounding world. Rsis and aestheticians had been observing in nature the upheaved secret allocation and procuring afflatus from its aesthetical influences of the ages. The same philosophical idea pervades in Hindu thought. Buddhism was nurtured by the ideas, views, thoughts and morals of the contemporary vedic scriptures. In truth, it is coherent with the thoughts and noble ideas of the seers which are preserved in Vedas, Brahmanas, Upanisadas, etc. Buddha himself obtained inspiration from the occult beauty of Nature and expresses his keen appreciation:

I saw in the lap of a forest, among the pleasing region of the earth, a river flowing, white, pious and pleasant shore of the stream attracted by heart. I decided to be most appropriate place of calmness where I may indulge myself in spiritual meditation and obtained the realm of truth as the life is full of miseries, sorrows and agonies. Thus I reached in the state of Enlightenment, Bodhi. This is because the banks of the rivers, peaceful sea, a valley at the foot of the mountain, green forests have had pleasant seats for the ancient meditators. Likewise our Buddhist Bhikkhu always craved for the opportunity to live there at areas where his soul took pleasures. There he in a state of tranquility pondered and sought the easiest way for the goodness of human beings. When at the night in lonely forest, god rains, elephants roar, Bhikkhu in hills cave sits, rapt in rapturous reverie, contemplates it to be the only greater bliss bestowed upon men than all. The banks of the rivers where garlands of woodland blossoms bright with various ranks, Bhikkhu sits nearly the same, rapt in rapturous reverie, considers it to be only higher bliss bestowed upon men than all others.¹⁸

The company of birds, animals and beasts has also been considered to be pleasant. The sweetest melody of birds at the dawn of the day made him anxious to hear the echoing of eternal songs. The free, fearless movements of the beast as well as other animals

have been the cause of enthusiasm for him. By virtue of this alone Bhikkhu meditated in the forest Beautiful necked beautifully created beautiful beaked and beautiful plummaged birds echoing with their sweet melody will give you pleasures The fragments of the forest where the garland of Karare flowers are spread and are pleasing due to the elephants-roar such mountains are much pleasant to me Further the Bhikkhu consoling his heart poured out his inner craving you have always been urging O my heart! that those who meditate in the forest in caves of mountains for him the bright plummaged of the air being greeted by the thundering roars of clouds do bestow pleasures! ¹⁹ Happily hailing his heart he says I will bathe my body in hallows of the hills where cool water lies and then I will roam alone in blossoming cool forest I sitting on the mountain's top will burst the falling mists of ignorance while the wind blows its cool fragrance touches my brows ²⁰

Our Vedic Rsis sought under the shade of beautiful groves of blossomed trees or in the caves of hills or on the highest summits of mountains for solutions to the problems related to the welfare of humanity in the same way Buddhist Bhikkhus inspired by the mountainous landscapes harmonious sceneries of green trees and melodious songs of clouds lived in mountain caves and under green trees seeking a way for man to act for humanity

O! When will (break above my head)
 The purple storm-cloud of the rains
 And with fresh torrents of drench my rainment in
 the woods
 Where in I went my way
 Along the path the seers have trod before
 Yea when shall this thing come to be?²¹
 God rains as if a most sweet melody
 small hermitage of mine is well roofed
 I snugly dwell there in heartedly I am
 steadfast and at peace So now if it
 pleases you to rain God may rain²²

Inspired by nature's geniality Bhikkhus enthusiastically sought the path of purity of morality of universal humanity by deep meditation and always craved to dwell among the mountainous landscapes

"The mountainous land where clear waters be huge rocks scattered blackfaced apes and timid deer haunted and the moss-guarded pools bright with silvery blossoms Such are the areas where in my heart takes pleasures²³ The Bhikkus have always dwelled near the mountain side listening to the storm-clouds beneath the limitless sky and also at the shore of rivers or on the side of a cascade

When in the sky storm clouds drum thunders and the pathways of the birds on all sides become thick due to heavy rains Bhikkhu sits in hillcaves, rapt in rapturous reverie considers this to be no higher bliss bestowed upon man than this²⁴

The rocky heights with dark blue clouds where lie many tarns of crystal clear cool waters and the slopes covered bedecked of indragops (Herd of Indra) are the areas where in my soul goes into raptures²⁵

When the God rains on the four inches of grass I will be seated in the mountainous budding woods as a tree like cloud in a state of happiness I will be seated O' my heart on the rocky grassed couch which shall be deemed like tenderous cotton for me²⁶

IV

MEANS OF PURIFICATION IN BUDDHISM

In Buddhism there are certain aesthetic practices called Means of Purification Buddha recommended as a help to cultivate contentedness renunciation effiacy desire and inclination that may observe one or more for a shorter or longer period of time The monk training himself in morality should take upon himself the Means of Purification in order to effect those virtues through which the purity of morality will become accomplished That is absence of needs contentedness austerity detachment energy moderation etc

Without doubt O monks it is a great advantage to dwell in the forest as a hermit to collect alms to make one's robes from picked up rags to be satisfied

It is compulsory for every newly ordained monk, immediately after his being admitted to the order (Sangh), that he be contented with whatever robes alms-food dwelling, and medicine he gets. Buddha has suggested certain medicines prepared from the plants—mand barks of trees—*Neema*, *Kutaja myrobalan* etc, and also to use leaves of the trees to get rid of the illness.²⁷ The life of monks is dependent to their collected alms as food as dwelling on the root of the tree. Monks are advised to (1) Live under a tree (*rukka milikanga*) (2) Live in the forest (*arannikanga*), (3) Live in the open air (*abbhokasikanga*)

V

BUDDHISM AND THE ENVIRONMENTAL CRISIS

We are living amidst ecological calamities and environmental crisis because we have agonized our mother earth trodden dense forests the realm of tranquillity forbidden water the first and life-giver to all beings in the universe and injured our goodness rivers in order to obtain worldly lustful gaieties

We have become disinclined to pursue our peace-seeker's saying and the shown path. Indian culture evokes the glorious purposes of human life—Dharma Artha Kama and Moksha. Man is spiritually born to endeavour for four (fatalities) respectively one after the other. Dharma conveys us to understand conduct duty right morality and lastly religion. In other words it may be defined as religious moral and social duty which are to be performed indispensably by every dweller of society. In Hinduism Buddhism and Jainism, we know how the objects of nature can be protected how practices against nature are objectionable and even how religious sanctions have been prescribed against the act of indiscriminate killing. Religious ethics or principles now a-days are interpreted according to how they can fulfill our craving selfish desires and miseries are being invited by us. Self-concentration is so deeply rooted in our minds that we never contemplate the sayings of our ancestors who pondered over the problems of humanity and environmental harmonies while seated beneath the blossomy groves of the mountainous-landscapes. They always have preached the need to lessen one's cravings. Desires are the root of suffering (*tanham dukkhassa sambhavanā*)

As man occupied the highest and noblest place among the animals, in the same way, the tree is regarded as the highest and noblest production of the vegetable kingdom. The trees and their grandeur as forests and their mysterious forms of life suggested to us that they are the abodes of departed spirits or of existing agencies of the creator. Indeed, as there is no object in nature that adds so much to beauty, they may be proclaimed as the essential constituent in the beauty of a landscape. Trees have frequently been identified with gods. This is why in Indian mythology trees are regarded as pious objects and are not to be cut or harmed at any cost.

That Buddhism sprang from under the root of a tree is affirmed by scholars of history and have had obtained a venerated place in Buddhism. Siddhartha's birth-spot was the pleasant grove of Sal, Asoka, and Plaksha trees renowned as Lumbini, situated amidst the two cities of Kapilvastu and Devadaha.²⁸ Siddhartha, after a long days penance, attained Enlightenment under a Peepal tree, which henceforth was called Bodhi or Bo-tree. Thus he became Enlightened, Awakened, or Buddha. For then he struck upon the truth underlying the appearance of the phenomenal universe and his mind became emancipated in every respect. The place of his demise is said to have been a grove of a couple of Sal trees at Upavatta in Kushinara.²⁹ Buddha, after being enlightened, first took rice milk under the tree offered by Sujata,³⁰ and also his first discourse was delivered under the tree. Thus we may say that the tree is one of the mystic tokens of Buddhists' Messiahship. This is because trees are regarded as bliss-bestower to meditators.

Tree cult has obtained a precedence in Indian mythical observations since the Harappan era. From ancient times, priests in India have maintained groves of flowery trees at temple sites, and the blossoms are used in religious rituals. Certain trees and flowers were thought to symbolize duties or to possess qualities which could enhance man's spiritual life. Planting a tree was an act of piety.

Such was the second Bo-tree under which Gautama, the Buddha, attained perfect knowledge. There is a legend that in third century B.C. before his conversion to Buddhism, the great Asoka burned this sacred wild fig tree and it was miraculously reborn from its own ashes. In seventh century A.D. a cutting from this tree was the greatest gift the Indian king could send to the emperor of

China another mighty Indian tree the Banyan tree which marvelously creates the effect of an arbor by sending many shoots down from its lower branches is a holy tree to the Hindus³¹ It is the most sacred of trees with the Buddhists who say it was under this tree that Gautama slept and dreamed that his bed was the whole earth and the Himalaya mountains his pillow while his left arm reached to the Eastern ocean his right to the Western ocean and his feet to the great South sea This dream he interpreted to mean that he would soon become a Buddha A branch of the tree was sent to Sri Lanka (Ceylon) in the year 250 B.C. by Asoka—to the city of Anuradhapoor—together with certain relics of Gautama (his collar bone begging-dish etc.) and it flourishes there even now as the Bo-Tree For more than twenty centuries it had been an object of the profound veneration to the people and particularly to the pilgrims in their annual visits to the ruins of the city³²

In the Buddhist country Sri Lanka this tree is named as Bogaha or God tree the object of appropriation for every inhabitant of the country Historian Knox has said of the tree

I shall mention the one tree more as famous and highly set by as any of the rest if not more thought it bears no fruit the benefit consisting chiefly in the holiness of it This tree they call Bo gauhah we the God tree It is very great and spreading, the leaves always shake like an asp They have a great veneration for these trees worshipping them upon a tradition that Buddha a great god among them when he was upon the earth did use to sit under this kind of trees There are many of these which they plant all the land over and have more care of those of any other They have round about them like a key sweep often under them to keep them clean they light lamps and set up their images under them and a stone table is laid under some of them to lay their sacrifices on they set them everywhere in towns and highways where any convenient places are they serve also for shade to travellers they will also set them in memorials of persons deceased to wit, there where their bodies were burnt It is religious also to sweep under the Bogauhah or God tree and keep it

clean. It is held meritorious to plant them which they say, he that does shall die within a short time after and go to heaven. But the oldest men only that are nearest death in the course of nature do plant them and none else the younger short desiring to live a little longer in this world before they go to the other³³

The Pali Canon *Mahavamsa* consists of a story about the astounding miracles and unearthly functions of this Bo-Bogauhaha or God tree. When it was brought to Ceylon 'The Bo-tree reached this land at the port of Jambukolo the universally beloved monarch Deva nampiyatisso having by his communication with Sumano Samanero ascertained the (approaching) and from the first day of the maggasiro in his anxiety to prepare for its reception—having with the greatest zeal applied himself to the decoration of the high road from the northern gate of Anurdhapur to Jambukolo³⁴— On the south-eastern branch a fruit manifested itself and ripened in the utmost perfection. The theory taking up that fruit as it feels gave it to the king to plant it. The monarch planted it in a golden vase filled with odoniferous soil which was prepared by the Mohasano. While they were all still gazing at it eight sprouting shoots were produced and became vigorous plants four cubits high each. The king seeing these vigorous Bo trees delighted with astonishment made an offering of and invested them with white canopy (of sovereignty)³⁵. All these eight were planted at different places—Kambukolopatana Brahma Tiwako Thuporamo Issarassmanka vihara Pattama Chetiyo Chetiyo mountain vichers kachharagoms and chandanagams

Thus this Bo-Tree monarch of the forest endowed with miraculous powers has stood for ages in the delightful Mahamego garden in the Lanka promoting the spiritual welfare of the inhabitants of Lanka and the propagation of the true religion³⁶

Thus in Buddhist mythology it seems to be an established fact that the Fig tree has been like a roof where great Gautama the preacher obtained the blissful inspiration which showed him the path to protect humanity. There are several instances in the scriptures where trees have been mentioned as holy venerable veget

ables and are not to be harmed. The great Buddha has laid down religious sanctions against the indiscriminate use of trees and plants. In a Jataka Akhyana a story is thus narrated. There was an old Bhaddasala tree. It was worshipped and regarded as a god dwelling place. Once a king wanted to cut it down to make use of its thick wood for this new palace under construction. Bhaddasala was struck with wonder to imagine his act said—I have passed sixty thousand years at this place getting propitiations and offerings. I have been named as Bhaddasala. None of your predecessors ever injured even my branches or leaves. They always worshipped so you please do also. Ultimately the king gave up his idea of cutting the tree.³⁷

Even the branch of the tree must never be cut where beneath the shade I have ever sheltered, taken rest or slept. Malicious concept for companion is crime.³⁸

the act of instigation which you do O my heart to indulge me again is unstable and impermanent world is only the parable as one having planted trees to get fruits suggests him to cut that down at the root. Does he desire so? Never.³⁹

It is clearly mentioned in several scriptures that in the trees there live different Gods. There are some peculiarities too. We know the widespreading Banyan tree provides shelter to many a tired traveller. This tree is planted and nursed with great care. This is called a fig tree too and has been worshipped through the ages. It is regarded as the incarnation of God Vishnu. Likewise the *Palasa* tree has attained respect as the incarnation of God Brahma. The *Fit* tree is one of the three most respected—that is *Peepal*, *Bara* (Banyan) and *Goolar* trees. Beneath the comfortable shade of these trees God, Goddesses, men and animals disport themselves and talk with each other in sacred themes. It is said that one should worship *Palasa* because God therein would bestow bliss and wealth. Easily visible from a very distance on the summit of mountainous region which is the dwelling place of Gods, I worship this *Palasa* tree and the Gods therein, so that I may get wealth.⁴⁰ Further it is said. Ahead to the *Tindu* tree there is another tree of *Pakara* which has stored immense treasures at its

root as the result of oblations performed previously That treasure is heirless Go and obtain by digging-up the same ⁴¹

Asoka on conversion to Buddhism, propagated the Buddha's doctrine of non violence and humility as well as adopting the same as state policy This is the why Asokan Pillars bear several inscriptions regarding non-violence and the planting of trees and other vegetation beneficial both to men and animals That two designs have been cherished by Priyadassi—one regarding men and the other relating to animals—that everywhere some vegetable, root and fruit trees shall be cultivated and that on the roads a well shall be dug and trees planed to give enjoyment for both men and animals ⁴² One of the Junnar Buddhist cave inscriptions records the investment of the income of a field at Vactalika for planting Karanja tree and of another field for planting banyan trees by the lay worshipper Aduthuma the Saka ⁴³

Several instances in Buddhist's canons reveal religious sanctions that have been prescribed to plant and protect trees

In the regime of King Vissasena at Varanasi there was a Royal garden well guarded in the protection of skilled gardener appointed by the administration. One day the gardener desirous of participating in a function organized in the city requested the monks (who were always dwelling near the garden) to look after the plants and water them The monkeys accepted the task they began to water the plants After doing so they in order to know whether the plants are being coagulated with roots or not began to pull them up by the roots Buddha passing by the garden saw the act of the monkeys and asked them not to do so for in this way the plants will go to the state of dryness Why do you do so? The monkeys replied—What is the way then to know whether plants are taking roots or not? Bodhisattva was amazed at their view ⁴⁴

In fact trees and plants have a very important place in the social life of India as well as in other countries where Buddhism is practiced due to the fact that where a tree is propagated usually there is a mythical apprehension associated with a higher or folk god or a defiled saint or any other socio-religious personality Of course

it is earth the mother who makes nature bring forth All worldly things emanate from her The flowers pleased the Gods and beautified the lovers From the scene of Chhandant Jataka occupying an architect of Sanchi gateway down to the epochs of Rajput paintings the trees have offered graceful surroundings of a theme transcendental or romantic ⁴⁵ The folk god dwelling in the Margosa (*Neem*) tree allowed the thief to run away in order to protect the tree because in those days criminals were punished by the sake of the Margosa branches or by hanging them there with the tree ⁴⁶ As a whole it may be stated that for human beings to live a life of prosperity, full of pleasure they must assume the essential duty not to harm nature which is the only source of every gaiety The mountains like series battlements of palaces swhere re-echoes the elephants cries those are the braes where in soul of mine takes pleasures ⁴⁷

Buddha the great was born under the blossomy grove of Asoka and Sala trees obtained enlightenment under the Bodhi tree and preached his first sermon under the tree thus trees and groves are the most pious and inspiring objects for the Bhukkhus in order to contemplate the problems related to the goodness of humanity They always craved the opportunity to have nature relationship

Those fragments of the forests swhere the garlands of karen flowers are spread and are pleasing due to the elephant roar such mountains are much pleasant to me ⁴⁸

Beyond the Ambatak garden having uprooted the all yearnings Bhaddiya the fortunate sets happily rapt in deep meditation now in wild woodlands ⁴⁹

The mountainous landscapes like the colour of Umma flower and like the sky covered with blue black clouds and diffused with the herds of several types of birds Such are the braes where in the soul of mine delights ⁵⁰

Such instances in the canons of Buddhist scriptures are also found ⁵¹ In Buddhism the rivers forests grass mountains and night are highly respected and regarded as bliss bestowers The Buddhist thinkers always had great respect for the Sun Moon and other planets They always recognized grasses creepers and herbs as bestowers of bliss and an object of adoration

Like the lotus-colour wearing garlands of asterion, O' night I pay my respect to you and in the absence of Rajaputra seek shelter of yours

Soma varma Prajapati Moon and Sun may bestow blisses on you Thus under their blissful protection you go and return with safety⁵²

O' grasses Creepers herbs mountains and woods I seek shelter of your in the absence of Rajaputra⁵³

O' Bhagirathi Ganga the acceptor of all the rivers I pay my respect and in the absence of Rajaputra seek shelter of yours O' Himalaya the king of mountains bearing high summits I pay my respect to you and in the absence of Rajaputra seek shelter of yours⁵⁴

Fire and the moon the Sun and other gods I worship and adore⁵⁵

There are religious sanctions prescribed not only for planting trees but also for not exploiting the forest the natural boon provided by the Creator Buddhist scriptures have also prohibited actions or behaviours endangering the environment Bhikkhus are always afraid of such situations

Haunted is the great forest with many a herd of wild creatures Broke its peace by the tramlings of elephants rutting and savage Empty of mankind and fearsome Is is there thou wouldst go unaccompanied⁵⁶

Bhikkhu and Bhikkhunis always craved that their dwelling be near the mountains or in the forest under the shade of a tree

The mountainous landscapes refreshed with rain and resonant with crested-creatures of forest where silent Rsis of oftenly restored Such are the braes where in my soul feels at home⁵⁷

O' heart now you have approached to this mountainous landscapes which is pleasant with ranked clouds in the sky during rains you will wander here worrylessly as creatures roam hither and thither without fear

with liberty No doubt thus you will cross over all calamities

Water is the main object of the Universe life-giver to all beings so purity must never be profaned by any means and water must never be misused

Pollution is everywhere in Buddhism prohibited
Why vitiated you the cistern O' gentle! Thus which is purified after a long period penance and meditation of
Rsis who lived in the forest

This act of ours is never capable because of the fact that this is the customary religion of our forefathers to pollute the lake whence take water

I see neither religious customs nor unreligious of yours because if pollution is your religious custom what would be the unreligious then⁵⁹ So O' monkeys the water is to be protected and saved by all means you while watering the plants your first see their roots and circumference where it lies and water them according to need Do not misuse the water for it may at any moment be difficult for us as to get water⁶⁰

VI CONCLUSION

Thus the whole analysis and understanding of the Buddhist philosophy helps us to have a clearer understanding of the present situation of environmental crisis prevalent in almost all the countries which is due to misunderstanding the place of man in nature having limitless desire for material well being, and unthoughtful exploitation of nature without having a sense of mutual protection and goodwill The theory of causation one of the fundamental teachings of Buddhism is the cosmic force affecting the present situation In Metta Suttara a prayer is offered in the following words

As the mother protects her child even at the risk of her own life So that there by mutual protection and good

will limitless among all beings. Let limitless goodwill prevail in the whole world-above, below all around, untarnished with any feeling of disharmony and discord⁶¹

With a right understanding of one's existence among all avoid ing being cruel to other living creatures not exploiting beyond the limit of one's survival and with right aspiration and right conduct most of the environment problems of today can be solved. The teachings of Buddhism has concentrated on the theory of Karma and the theory of cause and effect and demonstrates that unmindful neglect of these principles of right living may lead to a chaos resulting in the environmental crisis.

Why we are disinclined to listen to ancestors and follow the path trodden by them for humanity? Is it because of our greed and blindness and have kept ourselves aloof from following the Four Holy Truths (*Arhya-sacca*) Ecological calamities are visiting upon us because of man's selfishness. But environmental degradation cannot go on. It is now the time as propagated in *Majjhima Nikaya* to develop right conduct, right understanding, and right aspiration if we are to arrest the growing environmental damage and promote a sense of protection, goodwill and harmony.⁶² The teachings of Buddhism if rightly interpreted and propagated may show us the right path for the world welfare.

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JAINISM AND THE ENVIRONMENTAL HARMONY

Acharya G L Amar

I INTRODUCTION

Is it true that science without religion is lame and religion without science is blind? Or is the mechanistic and materialistic philosophy reconcilable with spirituality which is often labelled with intellectual immaturity primitive superstition and even psychopathy? Or can the quantum relativistic image of the universe and the mode of human psyche emerging from Jungian psychology and other avenues of modern consciousness research be compatible with Jaina Syāḍ vāda different systems of Yoga Kashmir Śaivism Vajra yāna Zen Buddhism Taoism Christian mysticism Gnosticism Sufism and so on? The answer to these multifarious questions is in itself a branch of science both pure and applied in which virgin field inventive researches are quite likely to bridge the gap between ancient wisdom and modern science and also to widen the horizon of human resources

In Jainism too there are certain points where there is much commensurable with what the sciences are concerned. The life and physiology of vegetable for example was discovered millennia of years ago by the Jaina botanists. The bacterial organism for another example is very much comparable with what is called *nigodiyā* or one sensed creature in the ancient Jaina micro biology. The materiality-of sound theory yet another example from Jaina physics is obviously more scientific as compared to the property-of space theory of sound (*śabda*). Jaina cosmology for one more example is perhaps unexcelled on the globe for being abreast with the scientific rejection of the creation of the world theory. More seasonable however are topics like nature atmosphere environ

ment, ecology, pollution and its remedy of which Jainism has much to enlighten scientists, spiritualists and environmentalists

(a) **Nature Atmosphere, Environment, Ecology, Pollution.** With the horizons of researches and experiments being broadened day by day new branches of science and humanities are being conceived while the already existing branches are gaining newer and wider grounds. Also the course of time is making the sciences *philosophic* and the philosophies *scientific*. It is therefore safer to confine to the dictionaries while defining the technical terms common/familiar both to science and to philosophy

(i) Nature is thing's essential qualities including characteristics and feelings of mankind. The laws of the external world, of nature which are divided into mechanical and chemical are the bases of man's purposive activity

(ii) Atmosphere is spheroidal gaseous envelope specially that surrounding earth. Mental or moral environment may also be brought into the purview of atmosphere

(iii) Environment may be called in a couple of words surrounding objects or surrounding circumstances. Internal (biology) external (ecology) physical cultural etc may be the branches of environmental studies

(iv) Ecology could be a study of plants or of animals or of peoples and institutions in relation to environment. The environmental aspect of the ecological problem is due to the expanding impact of society's production activity on natural physical links and relations and also to the consequences of this effect on man. Climatologists for example, are greatly apprehensive of global changes of an anthropogenic character. The changes concerned moreover may have both adverse consequences (the melting of polar ice) and positive ones (an increase in the productivity of the biosphere through say a rise in the concentration of carbon dioxide in the atmosphere)

(v) Pollution is destroying the purity or outraging sanctity of things

(b) **Jaina Way of Life** Being materialist one way and idealist the other way the Jaina philosophy whirls not within the concept of God but around the idea of soul. The nature of the empirical soul of Jaina concept can be easily apprehended from the concrete world of living beings. The behaviour of a living organism is a clear indication of its nature. Every living being has to seek its food from the environment to appease its hunger, to search for water to quench its thirst and to roam about in search of a mate to satisfy its sex desire. This tendency to seek objects from the environment to acquire them and to enjoy them is a common characteristic of the behaviour of all living beings from the lowest to the highest.

In a philosophical manner one may conclude that according to Jainism the desire for happiness is the source of unhappiness and rejection of all desires is the way to freedom from sufferings. But from the practical point of view Jainism is consistent with temporal activity and prosperity.

It as regards social ecology teaches a self imposed discipline with due regard to one's own capacities and surroundings. Jainism does not inculcate the fatalism of the idle do nothing fellow as far as ecology of man is concerned. *It characterises labour as process in which man starts, regulates and controls the material reactions between himself and nature.*

What Jainism lays stress upon is the indisputable principle of cultural environment that one should refrain from the easily avoidable acts harmful to self or/and to others. With this principle of intra family and inter family environment in view a householder may engage in all proper pursuits of a busy life.

Ahimsā which is the fundamental property of the Jaina way of life has a very well done analysis as from an European mind.

Although the term *Ahimsā* comes to us from the East it is clearly allied with the Western tradition of realism, common sense and personal worth and responsibility. Instead of dealing with specified change *Ahimsā* touched the deepest and noblest aspects of human nature. *It adheres to the universal law which states that like produces like, order comes of order and peace can only be achieved through peace.* It maintains that in all situations the ends and the means are one and the same and that

truth, honesty and compassion must be the foundation for any truly civilized community **

(c) **Hope for the Better Tomorrow** For some reason or the other a few of the specialists in the science of environment opine that the 'Environmentalists have fondly believed that they might be able to get the central and state governments to pay much more attention to pollution if only a separate ministry of environment were to be set up. Such a step they have thought would help focus attention on environmental problems and give the subject the importance it deserves.' Some others would present the things like this *The most ineffective and perhaps also the most incoherent critiques of the developmental path followed by India have come from its scientific community*. Today almost anyone who wears a lab-coat and shakes a test tube in front of his nose would have every one else believe that he is trying to meet the basic needs of the poor. At the same time there are also those who in an attempt to rationalise the kind of science they practise do not bat an eyelid while talking about nuclear energy for the poor. And there are yet others who recommend fibre-glass yokes for bullock-carts and fire proof thatching for the roofs of the rural poor **

But in the same breath the same technologist comes out with a very hopeful information. 'There is however a group of scientists at the Indian Institute of Science (IISc) Bangalore which has over the last ten years consciously and consistently sought to apply its knowledge of science and technology to the problems of rural areas. The formation of a special cell for the Application of Science and Technology to Rural Areas (Astra) at the IISc was the result of a growing awareness amongst some of the best scientists of India that most scientific and technological research in the country was alienated from the needs of the rural poor. It was thus perhaps no accident that the acronym of the group was *Astra*—meaning weapon in Sanskrit—representing the fight against rural poverty **

The optimistic nature of the Jaina way of thinking is a deside-

Altman Nathaniel *Ahimsa (Dynamic Composition)* Theosophical Publishing House Wheaton IL USA pp 101 2

An Exercise in Futility *Business India* September 10-23 1984 p 75

** *Ibid* p 81

Ibid p 81

ration of the day when a need has arisen to coordinate the organisation of production and the state of organisation of the physical environment. The basic purpose of social ecology should after all be to ensure a qualitatively new mode of development of society in interaction with nature.

It is a matter of great relief that the scientists today have realized their socio-ecological responsibilities in preventing the advances of science from having a disastrous effect on people's health and physical environment while not depriving society of the chance to utilize these advances.

The Einstein Russell Manifesto for example presented in a conference in London on July 9 1955 was signed by the greatest scientists of the world the Nobel Prize-winners Max Born P W Brigrman Frederic Joliot Curie Hermann Muller Linus Pauling, C F Powell¹ Hideki Yukawa and by Albert Einstein Leopold Infeld Julius Rotblatt and Bertrand Russell. The Manifesto of enormous historical importance read

In the tragic situation which confronts humanity we feel that scientists should assemble in conference to apprise the perils that have arisen as a result of the development of weapons of mass destruction and to discuss a resolution in the spirit of the appended draft. We are speaking on this occasion not as members of this or that nation continent or creed but as human beings members of the species *Man* whose continued existence is in doubt.

Also Let us not flatter ourselves overmuch on account of our human victory over nature. For each such victory nature takes its revenge on us. Each victory it is true in the first place brings about the results we expected but in the second and third places it has quite different unforeseen effects which only too often cancel the first."

(d) Sources of this Study: The salient features of Jainism which

For details see PEPC pp 295-96
Scientific World 1979

¹ Engels Frederick (1820-1895) *Dialectics of Nature* Progress Publishers Moscow 1974 p 180

are directly concerned with the issue of environmental protection and harmony are mostly extracted from.

(i) the first-century A.D preceptor Umā svāti's *Tattv-ārth ādhigama sūtra* alias *Moksa-sāstra* which is an aphoristic Sanskrit text unanimously accepted by the diverse Jain traditions and which is quite reasonably styled the *Bible* of the Jains

(ii) the fifth-century preceptor Pūjya pāda's Sanskrit commentary on the same called *Sarv ārtha-siddhi* which pristine work is known for its rational views and meticulous explanations** and

(iii) the Tamil classic *Tirukkural*† of Tiruvalluvar who is identified with the great Jain acarya Kunda kunda 52 B.C. to A.D. 48

While quoting extensively from the three the author has also touched other classical works of Jainism and the works of ancient and modern philosopher scientists

II ENVIRONMENTAL FACTOR

Jainism the English rendering of *Jaina dharma* or *Jina sasana* is a faith promulgated by Jina victor Jina also called Arhat capable is a common name of the human beings ascended to the last but one of the fourteen spiritual stages where one comes to

Brought out in more than a hundred of editions also with old and new commentaries independently and in collections The one referred to here with its *Sarv-ārtha siddhi* commentary is translated from Sanskrit into English by S.A. Jain under a new title *Reality* and published by Vira Sasana Sangha Calcutta India in 1960

As above

Edited with English commentary by A. Chakravarti and published from Madras India in 1953

** For identification and other details see Subramanyam Ka Naa, *Tiruvalluvar and His Tirukkural* Bharatiya Jnanpith New Delhi 1987

*** Quotations from T and S and some other works have been given separately both Romanized and in Deva nāgarī other quotations and references are however given page to page

- (i) know the universal realities,
- (ii) break through the mountains of fatal matter* and
- (iii) lead to the path to emancipation¹

It is only for these three qualities that a Jina may or may not be called God or Creator but 'his is the state of concentrated human powers not only Godless but anti-God with the aim of seating man on God's throne' " So may or may not the Siddhas be who are the Arhats emancipated

The soul attaining omniscience becomes an Arhat while the same soul attaining complete release becomes a Siddha. There may be a longer or shorter interval between the attainment of these two stages. Until the time of complete release the Arhat is associated with body. The released pure soul Siddha goes up to the summit of the universe and dwells there in eternal bliss.

The Ācāryas or heads of the ascetics, the Upādhyāyas or preceptors of ascetics and the ascetics themselves are ranked respectively third, fourth and fifth—first and second being respectively the Arhats and the Siddhas—amongst the Paramēsthins, who as the supreme ones are vowed to in the *Namaskāra mantra*² the universal hymn of the Jainas.

Speaking of mental environment, the product and condition of signal interaction between a living system and the surrounding world have to be discussed here with special reference to psychics.

The concept of psychics is identified with the epistemological concepts consciousness, thought, cognition, mind, spirit, etc. and is regarded by dialectical materialism as a special property of highly organised matter which is the reflection of the objective reality in the form of ideal images. Matter and psychics are diametrically opposed but only within the limits of the fundamental question of philosophy, i.e. the question of the relation of consciousness to being. For psychics cannot exist outside and independent of matter. In psychology the concept of psychics is used to describe the specific signal interaction of a living system (animals, man) with the surrounding world. In the process of such interaction, psychic models are formed in the human brain to

¹ *evam* ² *karman* (pudgala) which is into good or bad fate in the /
 it is called *karmanā vargaṇā*.
 Dessauer Friedrich Streit um die Technik Verlag J. Necht Frankfurt am M
 1956 pp 241-42

reflect the environment man himself including the organism's state."

With this description may be compared the Jaina concept of psychics with favourable results. Right faith, right knowledge and right conduct—all the three together—constitute the path to emancipation.³

(a) **Right Faith** Right faith is the belief in the reality of seven substances ascertained⁴ as they are⁵

(i) Souls (*jīva* or *ātman*) are characterized individually by consciousness⁶ that is by perception and knowledge.⁷ Actuated by passions before emancipation they transmigrate individually attracting particles of fatal matter (*pudgala*) which are fit to turn into *karman*.⁸

(ii) The non souls (*a jīva*) opposed to the organic nature of the soul include⁹ (a) the material environment termed *pudgala*¹⁰ (b) the medium of motion comparable with ether¹¹ (c) the medium of rest comparable with gravitation (d) the space both within and without the universe¹² and (e) time¹³

(iii) Influx (*āsrava*) is the vibration¹⁴ of soul caused by the action of the body, the organ of speech and the mind.¹⁵ The consequent virtuous action is the cause of merit and wicked action of demerit.¹⁶

(iv) Bondage (*bandha*) is caused by wrong belief, non-abstinence, negligence, passions and activities.¹⁷ The bondage or association between the soul and fatal matter is beginningless.¹⁸ It is of four kinds according to the nature or species of fatal matter, duration of fatal matter, fruition of fatal matter and the quantity of space points of fatal matter.¹⁹

(v) Stoppage (*saṃvara*) is the obstruction of influx.²⁰ It is effected by control, carefulness, virtue, contemplation, conquest by endurance²¹ and by penance.²²

(vi) Dissociation (*nirjarā*) is the separation or falling off of part of fatal matter from the soul.²³

(vii) *Emancipation (mokṣa) is the annihilation of the fatal matter owing to the absence of the cause of bondage and with the functioning of the dissociation of fatal matter.*²⁴ With the

emancipation attained psychic factors like quietism and potentiality are destroyed²⁵ while infinite faith infinite knowledge infinite perception and infinite perfection remain.²⁶

Doubt in the teachings of the Jina desire for the worldly enjoyment repugnance or disgust at the afflicted admiration for the knowledge and conduct of the wrong believer and praise of the wrong believer are the five transgressions of right faith²⁷

(b) **Right Knowledge** Right knowledge is knowing with certainty and without doubt and error substances such as the souls as these actually are²⁸ Knowledge is of five kinds sensory knowledge scriptural knowledge clairvoyance telepathy and omniscience²⁹ These are the two types of *pramāṇa* that is authentic or valid knowledge³⁰

Pramana is the source of *naya* or standpoint *pramana* is a comprehensive view whereas *naya* is a partial view or else the *nayas* are the divisions of *pramana*³¹ Sensory knowledge is acquired through the senses and mind³² and scriptural knowledge through the mind³³ as such the two are indirect *pramanas*³⁴ and the remaining three are direct *pramanas*³⁵

The figurative the synthetic the analytic the straight the verbalistic, the conventional and the specific are the seven standpoints³⁶ which show that the *naya* is the device which is capable of determining one of the several characteristics of an object without contradiction from a particular point of view³⁷ It is of two kinds namely statements which refer to the general attributes of substances and those which refer to the constantly changing conditions (modes) of a substance³⁸

Each of the seven standpoints is of a greater range and contrary to the succeeding one also it is of a smaller extent and agreeable to the preceding one

And from the point of view of the infinite characteristics of substances of primary and secondary importance these are interdependent and the harmonious combination of the same

paves the way to right faith *These are like the cotton threads which, when interwoven in the proper form ward off cold and provide comfort to the body in the form of cloth* But if each of these threads becomes independent and separate, they cannot serve that purpose³⁹

(c) **Right Conduct:** Right conduct excluding the conduct based on ignorance or wrong knowledge is the cessation of activity by leading to the taking in of fatal matter by a wise person engaged in the removal of the causes of transmigration⁴⁰ One of the means of stoppage⁴¹ is conduct the other means being control carefulness virtue contemplation and conquest by endurance⁴²

The five kinds of conduct are equanimity reinitiation, purity of non injury slight passion and perfect (ideal) conduct⁴³ These are basically aimed at the monks and are the direct cause of emancipation⁴⁴

The ten moral virtues or duties particularly of the householders are supreme forbearance modesty straightforwardness truthfulness purity self restraint austerity renunciation non attachment and celibacy⁴⁵

(d) **The Path to Emancipation** The path to emancipation so to say the *secret of spiritual progress of man* owes to the absence of the cause of bondage and the functioning of dissociation

It is an epic story of struggle between his unnatural (bonded) state and natural (emancipated) state and it may be read with absorbing interest in the several masterpieces of Jaina literature in Prakrit Sanskrit Tamil Kannada and other Indian languages There is always an underlying contradiction between what man needs and what there is in nature This which can be called the basic ecological contradiction is common to all living creatures

The society has reached a qualitatively new global level in recent times in our interaction with nature whereas the integrity and life-suitability of the physical environment have been substantially undermined and in some regions already exhausted Maintenance of the physical environment in a condition suitable for life now depends on men themselves and it is therefore necessary to reconstruct the traditional modes of interaction with nature substantially on the basis of the properly understood requirements of ecological laws

To understand in a better way the exceptional character of the ecological situation that has built up in recent times, let us consider the ecological contradictions in the interaction of society and nature all in the light of Jaina code of conduct and moral environment because

the ethical qualities of leading personalities of a generation are of greater importance for that generation and for posterity than the purely intellectual accomplishments

III

ENVIRONMENTAL IMPERATIVES

The subjectivist ethical theories which explain the origin and the nature of morality by special human senses of approval and disapproval are the fundamental property of the Jaina philosophy of life. In contrast to moral norm which obliges people to behave according to definite moral requirements, moral judgement determines whether the latter are honoured or not.

The inter relations between organism and between the latter and their environment are the determinants. That is why the aggregate of principles and standards of conduct based on Jaina philosophy differ inasmuch as there is difference between the being of different classes and social strata, their places in the system of social production and their cultural levels.

(a) **Affective Consciousness** *Bhāva* or affective consciousness is of three kinds

śubha bhāva or feeling of pleasant nature

aśubha bhāva or feeling of an unpleasant nature and

śuddha bhāva or feeling of pure nature

The last one refers to the enjoyment of self by self while the rest are generally related to certain objects in the environment to which there may be attraction or aversion in the self. Thus on the

one hand feelings manifest as the result of *karman* or action and on the other hand they are determined by objects in the environment

Affective consciousness plays a very important part in Jaina metaphysics. The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects. Experience of pleasure and pain is assumed to be the specific characteristic of organised beings.

A thing is affirmed in its fourfold self relation (*sva bhāva*) matter, place, time and form and it is denied in its fourfold other relation (*para bhāva*). The self-relation apart from the other relation has no meaning. These must depend on their environmental relations and the latter again on others.

Thus we pass on from our environment to that of others'. Still then in experience we not only perceive a thing, but perceive it as also distinct from other things.

The votary is free from the stings⁴⁶ of deceit or desire for enjoyment and of perverse attitude (wrong faith)⁴⁷. The householder and homeless ascetic are the two kinds of votaries who observe respectively small (partial) vows and great (complete) vows⁴⁸. The vigilant practice of the vows with the seven minor or supplementary vows dispels sufferings, just as a carefully prescribed medicine removes disease⁴⁹.

Thus very practice resulting in charity and inspired finally by passionless death may well be called an ideal code of conduct as is asserted by the following description.

(b) Non violence. The severance of vitalities out of passion is injury or violence⁵⁰. The vitalities or life-principles are ten: the five senses of touch, taste, smell, sight and hearing, and energy, respiration, life-duration, the organ of speech and the mind. He who has passion causes injury to himself by himself, whether injury is then caused to other living beings or not is immaterial⁵¹.

Desisting from injury is observed by control of speech, control of thought, regulation of movement, care in taking and placing things and examining food and drink⁵².

This vow is transgressed by binding, beating, mutilating limbs, overloading, and withholding food and drink in the case of both

* Amar G.L. 'The Jaina Conception of Ahimsā' *Manusmṛtiśāstraṁ Mūrtiṁ Mūrti-māli Mahārāj Abhinandana-grantha* Jodhpur (Rajasthan) 1968 pp. 24-31.

human and animal beings⁵³ The other vows are intended to safeguard this very vow of desisting from injury⁵⁴

(c) Truthfulness Speaking *out of passion* what is not commendable is falsehood⁵⁵ or words that lead to injury constitute falsehood⁵⁶ The vow of desisting from this is observed by giving up anger greed cowardice or fearfulness jest and by speaking harmless words⁵⁷

Perverted teaching, divulging what is done in secret forgoing misappropriation and proclaiming others thoughts are the five things that transgress this vow⁵⁸

(d) Non stealing Taking *out of passion* anything that is not given is stealing,⁵⁹ it follows that activity actuated by impure thought is stealing whether external objects are taken or not⁶⁰

The five observances of the vow of desisting from stealing are mostly in the case of ascetics residence in a solitary place residence in a deserted habitation causing no hinderance to others acceptance of clean food and not quarrelling with one's brethren⁶¹

The five transgressions are
 promoting others to steal
 receiving stolen goods
 underbuying in a disordered state
 using false weights and measures and
 deceiving others with artificial and imitation goods⁶²

(e) Chastity Copulation *out of passion* is unchastity⁶³ action leading to sexual pleasure of a couple is alone included—not all activities⁶⁴ That which develops virtues such as non injury is chastity⁶⁵

This vow is observed by giving up listening to stories that excite desire for women looking at beautiful bodies of women recalling former sexual pleasure delicacies stimulating amorous desire and adornment of the body⁶⁶

The transgressions of the vow of chastity are bringing about marriages intercourse with an unchaste married woman cohabitation with a harlot perverted sexual practices and excessive sensual passion.⁶⁷ It is actually the vow of continence or contentment with one's own spouse that is transgressed by these five things⁶⁸

(f) **Limited Possession.** Infatuation out of passion is attachment to possessions⁶⁹ Even in the absence of external things he who thinks "this is mine" is an infatuated person.⁷⁰

Giving up an attachment and aversion for agreeable and disagreeable objects of the five senses constitutes the five observances of the vow of desisting from the attachment to possession.⁷¹

*The transgressions of this vow are exceeding the limits set by oneself with regard to cultivable lands and houses riches such as gold and silver, cattle and corn male and female servants and utensils and clothes*⁷²

Now this Jaina idea may be viewed in the light of the following idea Convincing evidence that socialism is a necessary condition for optimising relations between society and nature is socialism as it actually exists and the policy of socialist countries in respect of the environment The essence of this policy is rooted in the fact that under socialism constant elimination and moderating of the ecological consequences of a technologically deficient mode of material production and rivalry with world capitalism in this respect are elevated to the rank of most important task of Government Protection of the environment is seen in socialist countries as a *sine qua non* and important component of coping with their main economic objectives and consistently improving the well being of the people and perfecting the socialist mode of life⁷³

(g) **Contemplation** Apart from the observances for strengthening each of the five vows there are contemplations which lead to steadiness in practising the vows⁷³ The consequence of violence is calamity and reproach in this world and in the next⁷⁴ Or sufferings only result from injury⁷⁵

Or the nature of mundane existence (the universe) and the body may also be contemplated in order to cultivate awe at the misery of worldly existence and detachment to worldly things⁷⁶

Benevolence towards all living beings joy at the sight of the virtuous compassion and sympathy for the afflicted and tolerance towards the insolent and ill behaved⁷⁷ should also be contemplated⁷⁸

(h) **Supplementary Vows** For enhancing the value of the five vows there are supplementary vows as well abstaining from activity with regard to direction country and purposeless sin (*guṇa vratas*) and periodical concentration fasting at regular intervals, limiting consumable and non consumable things and partaking of one's food after feeding an ascetic (*sikṣā vratas*) the seven together called *śīla vratas*⁷⁹

The fifteen transgressions of the three *guṇa vratas* are respectively exceeding the limits set in the directions namely upwards downwards and horizontally enlarging the boundaries in the accepted directions and forgetting the boundaries set⁸⁰ sending for something outside the country of one's resolve commanding someone there to do thus indicating one's intentions by sounds, by showing oneself and by throwing clod etc⁸¹ vulgar jokes vulgar jokes accompanied by gesticulation garrulity unthinkingly indulging in too much action and keeping too many consumable and non consumable objects⁸²

The twenty transgressions of the four *sikṣa vratas* are respectively misdirected bodily activity thought activity and mental activity lack of earnestness and fluctuation of thought,⁸³ excreting waste matter taking material for worship and spreading mats all the three without inspecting and clearing the place lack of earnestness and lack of concentration⁸⁴ provisions containing (one sensed) organisms placed near organisms and mixed with organisms stimulants and ill cooked food⁸⁵ placing food on things with organisms such as green leaves and covering it with such things food of another host envy and untimely food⁸⁶

(i) **Charity** Charity is the giving of one's wealth to another for mutual benefit⁸⁷ The distinction with regard to the effect of a gift consists in the manner the thing is given the nature of the giver and the nature of the recipient⁸⁸

The excellence of the reward of the gift is proportionate to these qualities as a rich harvest is proportionate to the fertility of the soil the quality of the seed and so on⁸⁹

(j) **Austerity** Although penance or religious austerity is included in the moral virtues it is mentioned separately in order to indicate that it effects both stoppage and dissociation yet it is the means of worldly prosperity without any inconsistency because

one and the same thing, like fire are known to produce many effects⁹⁰

Dependent on external things and seen by others, the external austerities are: fasting, reduced diet special restrictions for begging food giving up stimulating and delicious dishes lonely habitation, and mortification of the body⁹¹

Called internal because the mind is restrained or subdued in these there are another six austerities the removal of sins committed by negligence or under the influence of passions is expiation reverence to the holy personages is *vinaya* service is the help rendered to the saints in difficulty by bodily activity or with things contemplation of knowledge or giving up sloth or idleness is study the giving up of the attitude of *I* and *mine* is renunciation, checking the ramblings of the mind is meditation,⁹² or in other words knowledge which shines without quivering like the steady flame of a candle is meditation⁹³

(k) **Passionless Death.** The householder courts voluntary death at his life's end⁹⁴ which be caused by a remediless calamity or famine or disease or even old age⁹⁵ He who practises passionless death is free from desire anger and delusion hence this type of death called *sal lekhanā* or *samādhi marana* is not suicide This is justified by an example

A merchant collects commodities for sale and stores them He does not welcome the destruction of his storehouse And when some danger threatens the storehouse he tries to safeguard it But if he cannot avert the danger he at least tries to save the commodities from ruin Similarly a householder is engaged in acquiring the commodity of vows and supplementary vows And he does not desire the ruin of the receptacle of these virtues namely the body But when serious danger threatens the body he tries to avert it in a righteous manner without violating his vows *In the case where it is not possible to avert danger to the body he tries to at least safeguard his vows*⁹⁶

Such a procedure cannot be called suicidal death—a logical fact which is reinforced by the avoidance of what are called the transgressions of this type of *passionless* death desire of life desire for death recollection of affection for friends recollection of pleasures and constant longing for enjoyment⁹⁷

The experiments on the sepulchral hill i.e. the codified rules of the *art of facing death* descriptive accounts of deaths embraced by *purāṇic* personalities in literary works historical experiments preserved in lithic records and interesting archaeological remains are good enough to engage social scientists medical practitioners legal luminaries those who live either under the death-euphoria or euthanasian spell and those who are curious about the Oriental philosophies and practices of voluntary termination of life

Whether the Jaina philosophy and practice stimulate us to prolong life or hasten death whether they are refreshing or revolting, it is necessary for us to know why and how they advocated and accomplished ritual-deaths This is the opinion of Dr S Setter expressed in his books *Inviting Death* and *Pursuing Death* published from the Institute of Indian Art history Karnataka University Dharwar

Also it is remarked Deep experiential understanding of death transforms the experience of life The basis of this understanding comes from experiences in meditations in which we contact a part of ourselves that we intuitively know never dies *The more we experience this inner state the more the fear of death fades* And

We are born into this age and must valiantly follow the road marked out for us to the end There is no alternative Our duty is to fight to the last ditch without hope and without deliverance

IV

ATMOSPHERIC ENVIRONMENT

The many-storeyed blanket of air surrounds the earth to a height of several hundred miles About 95 percent of this huge mass of air is concentrated in the first seven miles above the Earth's surface the remaining five percent spreads further upward to a height of several hundred miles fading imperceptibly into space

Analogous to this scientific detail of natural phenomenon is the Jainological detail of the universe (*loka*) which is surrounded

Spengler Oswald (1880-1936) *Der Mensch und die Technik Beitrag zu einer Philosophie des Lebens* Becksche Verlags-buchhandlung, Munich 1931 pp 88-9

by three kinds of air and by space: the sheath of humid atmosphere is supported by the circle of dense air. The circle of dense air rests in thin (rarified) air which rests in space. And, space rests in itself as it is itself the support and the supported. Each of these three circles (zones) is of the extent of twenty thousand *yojanas*.⁹⁸

The Western philosopher Lucretius (99-55 B.C.) wrote as if to explain the Jain concept. And in order that the earth may rest in the middle of the world, it is proper that its weight should gradually pass away and be lessened, and that it should have another nature underneath it conjoined from the beginning of its existence and formed into one being with the airy portions of the world in which it is embodied and lives. For this reason it is no burden and does not weigh down the air just as his limbs are of no weight to a man nor is his head a burden to his neck nor do we feel that the whole weight of the body rests on the feet but whatever weights come from without and are laid upon us hurt us though they are often very much smaller of such great moment it is what function each thing has to perform. It is remarkable that the shape of universe of Jain concept resembles that of a man standing akimbo with legs stretched sideways.

(a) **The Universe** The capacity to allow common accommodation to all substances that is to the universe (*loka*) is the special characteristics of space.⁹⁹ Space, one of the six substances pervades both the universe and the non universe.¹⁰⁰ The universe is in the midst of the non universe space which is endless¹⁰¹ and where space alone exists without the other five substances namely the souls, the medium of motion, the medium of rest, matter and time.¹⁰²

(b) **the Substances** Existence which is characterized by origination, disappearance (destruction) and permanence¹⁰³ is the differentia of a substance.¹⁰⁴ Origination is the attainment of other modes by souls or other substances by means of external and

Lucretius *De Rerum Natura* published under the name *The Nature of Things* in the *Philosophers of Science* (Ed. Saxe Commins and Robert N. Linscott) Modern Packet Library New York, 1954 p. 17

internal causes without giving up their essential characteristics. For instance, the production of a pitcher from clay. Similarly, the loss of the former mode is disappearance. For instance, the loss of the lump shape of clay in the production of the pitcher.¹⁰⁵

As there is no annihilation or origination of the inherent nature or quality, it is lasting, that is, it is permanent.¹⁰⁶ Permanence is indestructibility of the essential nature (quality) of the substance.¹⁰⁷

(c) Mechanisms of the Cosmos. Existence is the differentiation of a substance, means: That which has qualities and modes is a substance.¹⁰⁸ Those which have substance as their substratum and which are not themselves the substratum of other attributes are qualities.¹⁰⁹ The condition (change) of a substratum is a model.¹¹⁰ which actually is either origination or disappearance (decay), the former being the cause of the latter.

All the substances undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease) called *ṣaḍ gūṇā vṛddhī-hāni*; this wave-like process is a common and natural feature of all substances (found in the atom as well as in the mass). Origination and decay are established by these changes which are the internal causes. External causes also produce origination and decay.¹¹¹

All the substances are thus uncreated, self-existing, and beginningless; none of them therefore is prior to the other.¹¹² All these qualities syntonizing into existentialism (*sattā vāda*) as against evolutionism (*sarga vāda*) and creationism (*srstī-vāda*).

The view of Georges Cuvier (1769-1832), a French naturalist and founder of comparative anatomy and palaeontology, and of Carl Linnaeus (1707-78), a Swedish naturalist, concerning the supernatural origin of all species of animal and plant life is a modified version of creationism in biology. Science furnishes proof of the complete unsoundness of creationism.

V INTERNAL (BIOLOGICAL) ENVIRONMENT

Admittedly animals also produce. They build themselves nests, dwellings, like the bees, beavers, ants, etc. But an animal only produces what it immediately needs for itself or its young. It produces one-sidedly whilst man produces universally."¹¹²

The souls (*jīva*) infinite in number, are one of the subjects of right faith and form the only group of substances with consciousness as the differentia.¹¹³ The function of souls is to help one another.¹¹⁴ The transmigrating and emancipated are the two kinds of souls.¹¹⁵

The emancipated souls are without distinction, as are their non-differentiating characteristics such as conditions of existence, birth, etc. Still they can be differentiated by twelve types of questioning with reference to the region and so on.¹¹⁶

The transmigrating ones are either mobile or immobile beings.¹¹⁷ All but most of the five-sensed ones are irrational or not capable of reasoning, while most of the five-sensed beings are rational or endowed with the faculty of reasoning.¹¹⁸

(a) **Mobile Souls** The mobile ones are¹¹⁹ two-sensed, like the worm and similar creatures, possessing the sense of taste in addition to the sense of touch; the three-sensed, like the ant and similar creatures, who possess the sense of smell also; the four-sensed, like the bee and similar creatures, possessing the sense of sight as well; and the five-sensed, the ones who possess the sense of hearing in addition to the former four, and who include a sizeable number of animals and all of the human, celestial and infernal beings.¹²⁰

(b) **Immobile Souls** The immobile beings are earth, water, fire, air, and plants.¹²¹ Each of these is of four kinds. The earth, for instance,

(i) *earth* has no consciousness and has the quality of hardness as its own nature, or *earth* is also common to the other three

Marx, Karl (1818-83) 'Economic and Philosophic Manuscripts of 1844' in Karl Marx and Frederick Engels *Collected Works* Vol. 3 Progress Publishers, Moscow 1975 p. 276.

- (ii) *earth body* is that which has been abandoned by the soul present in it similar to the dead body of man,
- (iii) the *earth creature* has earth for its body (namely the soul that lives in an *earth body*)
- (iv) and the *earth soul* is that which has acquired the *karman* of *earth body* and is in transit with the *karmāna* body but has not actually entered the *earth body*¹²²

(c) **The Five Elements** Of these four kinds the last two are obviously soul substances while the first two are practically non-soul (matter and energy) This means that each of the earth water fire air and plants are living being and the bodies abandoned by them are material¹²³

The living ones have much comparable with what the scientists led by Sir J C Basu have concluded regarding this branch of science while the material ones (excluding the plants) have much comparable with the *bhūta-catustaya* (*bhūta pañcaka* if space is added too) of the Hindu cosmogony Also this type of distinction of earth water fire and air opens new horizons of the Cārvāka theory of the atheism¹²⁴

This research penned in the first century A D by the Jaina philosopher Umā svāti may well be compared with what was written by a Western philosopher Lucretius (99 55 B C) First of all since the body of the earth and water and the light breath of air and burning heats out of which this sum of things is seen to be formed do all consist of a body that had a birth and is mortal the whole nature of the world must be reckoned of a like body For those things whose parts and members we see to be a body that had a birth and of forms that are mortal we perceive to be likewise without exception mortal and at the same time to have had a birth

(d) **A Retrospect of Metaphysics** In the Jaina metaphysics the soul is variously termed viz *jīva ātman cetana samaya purusa* and so on These terms date from the third century B C while the term metaphysics came into usage in the first century B C to denote part of the philosophical heritage of Aristotle (384 322 B C) He called this most important part of his philosophical doctrine the

Lucretius *loc cit* p 9

'First Philosophy', it studies the 'highest' principles of all that exists, which are inaccessible to the senses comprehensible only to speculative reason, and indispensable for all sciences

This is very much comparable with the cognate Jaina doctrine which, however, is more natural and humanitarian. In the Western philosophy of middle ages metaphysics was used to substantiate theology philosophically

Approximately from the sixteenth century on the term of metaphysics was used in the same sense as the term 'ontology'. With Descartes (1596-1650) Spinoza (1632-77) Leibniz (1646-1716) and other philosophers of seventeenth century metaphysics was still closely connected with the natural and humanitarian sciences. Particularly in the ontology of Wolff (1679-1754) the connection of metaphysics with natural and humanitarian sciences was broken.

Hegel (1770-1831) was the first to use the term of metaphysics in its antithetical sense *at which point the Jaina doctrine in question emerges with basic difference*. While generalizing the data of science and social progress Marx (1818-83) and Engels (1820-95) demonstrated the 'scientific bankruptcy' of metaphysical thinking and counterpoised to it the method of materialist dialectics. Lenin (1870-1924) showed that absolutization of any aspects of cognition is metaphysical.

It has become a geological factor in the full sense of the term i.e. a factor transforming the face of the planet. We are now literally capable of moving mountains, reversing rivers, creating new seas and transforming huge deserts into fertile oases. In general we are in a position to encroach upon nature without limit, remaking her more and more radically.

But *where does the key to solution of the ecological problem lie?* Some philosophers, ecologists and futurologists extremely alarmist inclined think that there is none at all. Others suggest partial solutions, quite reasonable ones, unfortunately only palliatives such as establishing norms of pollution of air and water and the imposition of raised taxes on pollutant enterprises. Others still falling into out-and-out utopianism call for a return to nature and a

Cf. DP p. 267

* Ursul A.D. loc. cit. pp. 6-7

rejection of the world of things *

But the key to a cardinal solution of the ecological problem lies in a Jaina philosophical perspective, by way of social reconstruction and planned development as detailed in twenties of canonical texts dating from the third century B C

VI

EXTERNAL (ECOLOGICAL) ENVIRONMENT

Things which have form constitute matter (*pudgala*)¹²⁵ The effect of the aggregation of touch taste smell and colour is form¹²⁶ The space-points of forms of matter are numerable and innumerable also¹²⁷ but there are no space points for the atom¹²⁸ which is an indivisible unit of matter as it is of the extent of one spacepoint¹²⁹

One space-point of *ākāśa* (space) is considered without space point as there is no splitting or division of space point¹³⁰ The function of matter is to form the basis of the body and the organs of speech and mind and respiration¹³¹

What the matter is and what the contribution of matter is according to the Jaina concept is unbelievably agreeing in many details with the scientific researches Matter is absolute reality which exists outside and independent of consciousness and is reflected by it

This is the scientific definition in the light of philosophy For more comparison Matter is the infinite plurality of the world's existing objects and systems Matter is not created and cannot be destroyed it is eternal in time and infinite in space It is indissolubly linked with motion and is capable of uninterrupted self development which at definite stages and given favourable conditions leads to the emergence of life and thinking etc Matter cannot be reduced to its concrete forms e.g. to atoms since there are immaterial types of matter such as electromagnetic and gravi

tation fields neutrino of various kinds with a complex structure Matter is inexhaustible and its cognition is potentially unlimited At the same time matter always has an orderly systematic organisation and is inseparable from different properties and forms "

So is the case with energy, which is a common measure of the various forms of the motion of matter In the system of physical theory energy "is expressed in various forms mechanical thermal electromagnetic, nuclear gravitational etc ""

(a) The Body The gross the transformable the projectable (assimilative) the luminous (electric) and the *kārmana* are the five types of body ¹³² The bodies are the effects of the rise of different types of fatal matter called *nāma karman* Those which are easily destroyed or dissolved are the bodies ¹³³

The building up of the body of an organic being is supposed to be due to its own mental activity In the environment there are subtle material particles suitable for building the body When the soul forgetting its own pure nature manifests in the form of impure psychic states it causes the building of a body to itself With the completion of this building begins the career of the empirical soul having a series of births and deaths

(b) The Speech Speech is the object of the sense of hearing It is of two kinds physical and psychical

The psychical speech is material for in the absence of matter there can be no functioning of psychical speech Matter prompted by the active soul endowed with capacity takes the mode of speech. Hence physical speech is also material ¹³⁴

Now let this Jaina view be compared with profit with the scientific view "Thanks to speech the consciousness of the individual constantly reflects the world being enriched by what is reflected in social consciousness and associated with the achievements of the social productive practice of mankind In this intercourse constant exchange of thoughts takes place on the one hand, the comprehension of another's thoughts and their mastery and on the other the formulation and utterance of one's own thoughts

In this connection speech is divided into passive (sensory) speech as perception and comprehension of the speech of others, and active (motor) speech as the utterance of one's own thoughts, feelings and desires. What is divided between the speaker and the listener is united psychologically by the internal structure of speech into an integral whole: speaking man hears and comprehends; hearing and understanding, he speaks.

(c) **The Mind.** The mind is of two kinds, physical and psychical. The former is originated by the rise of *karman* of limb and minor limbs which bring about change in the matter. The psychical mind characterized by capacity (for comprehension) and consciousness is material as it is assisted by matter.¹³⁵

It is untenable to contend that the mind is not material because it is a different substance which is bereft of colour (form) etc. and that it is of the size of an atom. It is connected with the soul and senses.

The atomical mind connected with one point cannot be of use to the other parts of the soul or the other senses. Nor can it be said to rotate like the potter's wheel on account of an invisible force as there can be no such capacity.¹³⁶

The invisible force (*a drsta*) is admitted to be the attribute of the non-material and inactive soul. Hence it is also inactive. Being inactive itself it cannot be the cause of activity elsewhere. For instance, the wind is endowed with activity and touch, and it is naturally the cause of the wafting of plants and trees. But this invisible force is quite different from it and hence it cannot be the cause of activity.¹³⁷

(d) **Respiration or the Breath of Life.** The soul exhales air from the lungs and it is called the breath of life (*prāṇa*). The same soul inhales air from the atmosphere and it is called the breath of inhalation (*apāṇa*). Thus these also are helpful to the soul.¹³⁸

It is necessary here to distinguish the Jaina use of the word *prāṇa* from the Vedantist with whom it means breath and who say that there are five vital *prāṇas* or breaths.

According to modern scientific data the combinations of amino acids resulted in the formation of a material system, which can be divided into two sub-systems controlling and controlled (cell nuclei and cytoplasm). The cell nucleus contains molecules of nucleic acid (DNA) each of which consists of two chains of atoms, which are connected with each other by means of four bases that constitute the alphabet of the information (genetic) code; the order in which these bases are placed determines the sequence of all processes in the organism's life activity. *It is, first of all, metabolism by means of which the organism being an open system receives from the outside substances that serve as building materials which ensures its growth and development ensures its reproduction and provides it with energy.* Thus, biosystems are always in a state of dynamic balance on the biological level of matter's structure.¹³⁸

The Jaina concept of respiration or breath of life may again be compared with modern genetics. According to it "the influence of the natural environment (cosmic rays changes of temperature etc.) calls forth non-directed changes in the genetic code (mutations). The latter results in the creation of qualitatively new organisms which of necessity become subject to natural selection only those which are best adapted to the conditions of environment survive and produce posterity that gives birth to new biological species. The remification of the genealogical tree which has three main branches corresponding to protozoa plants and animals testifies to the absence of predestination in the development of the organic world."¹³⁹

(e) **Contribution of Matter** The function of matter in addition to the aforesaid is also to transform into pleasure, suffering, life and death of living beings.¹³⁹ These arise in the presence of material causes because matter renders help to the soul in these respects.¹⁴⁰

Also the help is rendered by matter to material objects. For instance bronze is purified by certain ashes water is purified by clearing nuts called *kataka* and steel is tempered with the help of water.¹⁴¹

* *Ibid* p. 225

** *Ibid* p. 225

*Sound union fineness grossness shape division darkness image (shadow) warm light (sunshine) and cool light (moonlight) are also forms of matter*¹⁴² These and the rest (cutting, splitting, etc.) are the manifestations or modifications of matter¹⁴³

From the standpoint of modern science the forms of matter are: "1) systems of inanimate nature (elementary particles fields atoms, molecules microscopic bodies, cosmic systems of different orders), 2) biological systems (all biosphere from micro-organisms to man), 3) socially organised systems (man society) But matter does not resolve itself into these forms alone since in the infinite world there exist qualitatively different types of matter as objective reality "

Also the forms of motion of matter are distinguished 1) in inorganic nature 2) in animate nature 3) in society In each of these groups there are many forms of motion of matter owing to the inexhaustibility of matter all the biological forms of motion of matter within organisms are oriented towards preserving those organisms and maintaining their internal stability in the changing conditions of existence The metaorganism forms of motion of matter express the relation between representatives of various species in ecosystems and determine their number habitat (area) and evolution. The social forms of motion of matter include the various manifestations of man's conscious activity all the higher forms of reflection and purposeful transformation of reality "

(f) **Atoms and Molecules** "" Atoms and molecules are the two main divisions of matter¹⁴⁴ What occupies one space-point and possesses the capacity to produce the mode of touch taste etc is called an atom Due to the minuteness of its size, the atom is itself the beginning, the middle and the end

This study by the Jaina physicists as old as two millennia is yet comparable with what was proved only early this century by the British scientist Lord Rutherford His researches further proved that the atoms were composed of a nucleus of protons surrounded

Ibid p 259

"" *Ibid* pp 259-60

"" Amar G.L. *Matter in the Light of Philosophy and Science* (Hindi) Shastri Parishad, Baraut (UP) 1967

by signs of electrons, protons are positively charged particles which keep the electrons attracted towards themselves and thus form one atom. *The research itself also proved to be a scientific rejection of the creation of world theory on the one hand, and a scientific assertion of the Jaina theory of existentilism regarding the world*

Molecules are formed by division (fission) union (fusion) and division-cum-union ¹⁴⁵ The atom is produced only by division ¹⁴⁶ Molecules produced by the combined action of division and union can be perceived by the eyes ¹⁴⁷

Combination of atoms takes place by virtue of the greasy (sticky) and dry (rough) properties associated with them ¹⁴⁸

There is no combination between the lowest degrees of the two properties ¹⁴⁹ There is no combination between equal degrees of the same property ¹⁵⁰ But there is combination between degrees different by two units ¹⁵¹ In the process of combination the higher degrees transform the lower ones ¹⁵²

(g) **The Media of Motion and Rest and Space** In order to accept the reality of motion of physical objects the reality of space must be postulated

Thus motion in Jaina doctrine is intimately associated with space and two other categories with peculiar nomenclature of *dharma* (medium of motion) and *a dharma* (medium of rest)

The distinction between the universe and the non universe is based on the presence of the media of motion and rest If the medium of motion does not exist there can be no cause assisting rest Things will not be stationary or there will be no distinction of universe and non universe ¹⁵³

The media of motion and rest are not situated in the universe like a pitcher in the house These two pervade the entire universe without leaving any inter-space in the manner of oil in the sesamum seeds And these two inter-penetrate without any obstruction as these are possessed of the capacity of immersion. ¹⁵⁴ This is possible because the two media as well as space are non-material The three are also without activity (movement) ¹⁵⁵

(h) **The Time Factor** *Time is also a substance* ¹⁵⁶ *The distinctive characteristic of the time is assisting in the changes of substances and the general characteristics are inanimateness imperceptibility, and sub-*

Itety, and individuality (a-guru-laghu guna) For time there is no multitude of space-points from both the points of view Therefore, there is no spatiality (*kāyatva*) for time, the only exception in this regard¹⁵⁷ Practical or conventional time consists of infinite instants¹⁵⁸ as the past and future and one instant as the present.¹⁵⁹

The universe is densely without inter-space filled with several varieties of infinite time and infinite forms of matter of subtle and gross nature in all the directions horizontally and vertically¹⁶⁰

The souls occupy a single unit of space onwards¹⁶¹ For instance one soul inhabits one unit of space Similarly one soul can permeate two three four five units of space up to the extent of the entire universe¹⁶² It is possible by the contraction and expansion of the space-points of a soul as in the case of the light¹⁶³ of a lamp

(i) The Time Cycle " A scientist may hardly be in a position to describe with absolute certainty the origin of the earth or the beginning of the solar system

But a Jaina cosmogonist has much to say of this in compelling ways His descriptions may or may not exactly agree with those of other denominations but some of his descriptions do come quite close to the scientist's idea The time-cycle (detailed below) envisaged in the Jaina scriptures for example has much for comparison with in the light of the six periods of approximately 4.6 billion years the earth took to reach its present size and weight according to the scientific research

During the first period of about 1 billion years the earth's crust was cooling and settling down and the atmosphere and oceans were evolving towards their present states By the end of this period the earth's geological history begins to come into focus

Mahendra Kumar Ji Muni sri 'Reality and Relativity of Space and time in Jain Metaphysics and Modern Physics *Marudhara keshari Munisri* pp 33-45

**Based on Ācārya Yati vṛṣabha, *Tiloya-pannatti* (Com. Āryikā Visuddhamati) Bha-ratavarsiya D Jain Mahasabha Kota (Rajasthan) 1986 4 280-407

clearly for the first time. It took another 400 million years before life evolved enough to produce the oldest fossils. Evolution of life took 3 billion years before the appearance of dinosaurs, which dominated the earth for 135 million years. It was before the arrival of placental mammals their age lasting 65 million years, of which man's portion is just 2.6 million years.

(j) **Regeneration and Degeneration.** The Jainas also have a theory of regeneration and degeneration during the six periods of ascending cycle and the six periods of descending cycle. This is particularly for the Bharata and the Airāvata regions¹⁶⁴ which are comparable in a way respectively with the southern and northern hemispheres of the earth.

Each of the two cycles constituting a *kalpa* together spans a fabulous period of one thousand billions (ten *koti koti*) of years.¹⁶⁵ The rise and fall are in regard to knowledge, age, status etc.¹⁶⁶

At the end of a *kalpa* destruction (*pralaya*) takes place after which another *kalpa* begins the repetition being beginningless and endless.¹⁶⁷

(k) **The So-called Adam and Eve.** It is remarkable that a new *kalpa* begins with the attempt by a few human couples hidden in a secluded cave atop of the Vijay ardha mountain to escape the *pralaya*.¹⁶⁸

Comparable to this Jaina account is the scientific account: "It may be years before prehistorians can fully evaluate the significance of these latest discoveries but from the evidence it seems clear that modern man evolved on Earth far earlier than has been realised and that it may well have been in the darkness of an African cave that the miracle of civilization had its genesis!"

The following statement may also be viewed in the light of the scientific theory of earth's taking its present size and weight and

Schiller Ronald, *New Findings on the Origin of Man*. The World around Us the Reader's Digest Association New York 1972 (second ed.) p. 46.

the Jaina theory of the time cycle. Many modern theologians challenge the very notion of attempting literal interpretations of scriptural sources. Indeed as far back as the fifth century A.D. St. Augustine proposed that the six days of creation might signify the logical stages rather than the literal time sequence of creation. *Even the more conservative Christian scholars today usually agree that we can think of the six days of creation as symbolic of six general periods or eras*

VII

PREVENTING ENVIRONMENTAL POLLUTION

With pollution penetrating every aspect of nature and every walk of life the environment cannot but be imbalanced its harmony having already been greatly disturbed. And this is true with every part of the earth—be it the Antarctic glaciers or the Sahara desert be it the earth's highest point at Mount Everest or the lowest one deep in the Pacific ocean be it the furious volcanoes or the great killer quakes be it the realm of atmosphere or the hidden monarchy of minerals be it ecological range or economic environment be it the changing values of life or the rigid codes of religious conduct *and be it the construction of temples of modern India or the reconstruction of the temples of the old*

(a) **What Environmental Harmony Could Be Like** Apart from scientists and philanthropists the spiritual preceptors are also, within their respective religious framework striving to control the escalating situation. In this regard what the older preceptors provided mankind through Jainism is the public curiosity of the day.

The Jaina law and code of conduct are all against anything which may be polluting the fourfold congregation i.e. the ascetics the nuns the laymen and the laywomen.

The exemplary characters narrated in Jaina mythology and history are there to teach how to lead a life free from all types of pollution. The vast range of Jaina literature dealing directly and indirectly with *āyur veda* called medical science throughout has instructions to prevent and cure the pollution whether internal

(biological) or external (ecological)

If such has been the tradition, the philosophy and the ideology what are the reasons behind the present state of environmental crisis? This very question could be imposed upon most of the religions in the world and the answer to it also would be almost the same, particularly in India.

"As we have already demonstrated that our ethical and moral beliefs and values influence our behaviour towards others including all creatures and the plant-life and if for some reason those noble values get displaced by other beliefs which are either thrust upon the society or transplanted from another culture due to invasion then the faith of masses on the earlier cultural tradition gets shaken Slowly when the foreign culture language and system of administration acquires a root and reaches to a superior level and as appropriate answers and leadership was not forthcoming from the religious leaders and Brahmins it was but natural for the masses to become more inward looking and self centred *Obviously protection of the environment would not remain a high priority item when the masses had to worry about their life liberty and freedom* Consequently the worship of nature would replace the worship of idols and other supposedly super natural powers " Apart from this there may be some more reasons particularly in the Jaina context

But when we apply the new concepts to old material certain caution needs to be observed on account of the millennia separating the two different societies and equally different problems The tremendous changes brought over by industrialization in the world were non-existent even in the last century and are a totally new phenomenon The difference can be tellingly pointed out by one single attitude Now we are talking about the eradication of poverty but the ancient society's ideal was voluntary poverty simple living and reduction of wants to the minimum. These ideals when faithfully practised served to conserve the natural resources and production."

* Dwivedi O.P., Tiwari, B.N and Tripathi R.N 'Hindu Concept of Ecology and the Environmental Crisis' *Indian Journal of Public Administration* Vol. XXX, No.1 January-March, 1984, New Delhi, pp. 61-2

** Shendge Malati J. Comments. Hindu Concept of Ecology and the Environmental Crisis *Indian Journal of Public Administration* Vol. XXX New Delhi, pp.379-80

Beyond a shadow of a doubt Jaina idea of environment is engrained in public health and welfare irrespective of caste, colour or creed or even faith.

The thirty four miraculous qualities and events associated with each of the Tīrthaṅkaras for instance cover all that is basically needed to preventing and/or curing both disharmonious environment and lethal pollution. The thirty four miracles called *aṭṭṭhayaśas* are enumerated here

A Tīrthaṅkara's body by birth is free from impurity and perspiration, with milky blood, perfect joints noted for extraordinary sturdiness and strength¹⁶⁹, perfect symmetry, divine beauty¹⁷⁰, sweet-smelling, and with one thousand and eight qualities competent because of infinite energy and with benedictory preaching¹⁷¹

Another ten miracles coincide with his omniscience (perfect knowledge) which is attained on the destruction of deluding fatal matter, on the destruction of the fatal matter covering knowledge and perception and of the obstructive fatal matter

- (i) his large tranquillized eyes defy winking,
- (ii) his properly made up and naturally unctuous nails and hair remain like that lifelong,
- (iii) feeding etc. become needless for his body
- (iv) his body remains unaffected by old age
- (v) shade is not cast by his body
- (vi) his fine face looks as it is from all the four sides
- (vii) within his radius of twenty *yojanas* all commodities become abundantly available
- (viii) no calamity occurs and no torture is committed within this radius
- (ix) he moves through sky
- (x) and he is pivoted by the absolute knowledge¹⁷²

Each of the Tīrthaṅkaras is attributed also with these fourteen miracles

- (i) The dialect that he uses called *Ardha māgadhī* is convertible into the dialect of the audience

(ii) Natural antipathy between diverse animals is transmuted into sympathy

(iii) Trees bear fruits and flowers even out of season.

(iv) The face of the earth becomes as tranquil as a mirror

(v) Fragrant winds blow tenderly, caressing all

(vi) Everybody is ecstasized at the sight of the Tīrthankara

(vii) The celestial ones called Vāyu kumāras wipe off the earth each and every thorn clod insect etc

(viii) Soon after that another group of celestial ones, called Stanita kumāras makes it rain with fragrance flowing all around

(ix) Fifteen rows of fifteen lotus-flowers are arranged as the Tīrthankara's feet step on

(x) The earth becomes prosperous with growing crops.

(xi) The pellucid sky free of clouds appears as if envious of his omniscience

(xii) With no pollutants all around the directions seem as if making a pet of him

(xiii) The celestial ones spread all over, pronounce under the orders of their lord Indra that the time has come for the people to avail of the preachings of the Tīrthankara in person

(xiv) The wheel of law rolls ahead of the Tīrthankara as he moves ¹⁷³

In the lime light of this miraculous magnificence of the Tīrthankaras it is easy to have an idea of what environmental harmony could be like

Also it is obvious that the depiction of these miracles is aimed at symbolizing the universal smoothness and prosperity supposed to be brought about by an ideal Jaina who would all the time supplicate 'May the whole mankind be secured! May the ruler be powerful and pious enough! May the rains fall as and when needed from time to time! May the ailments come to an end! May there be no famine robbery and epidemic encountering anyone even for a moment in the world! May the wheel of law propounded by the Jina role about unceasingly ecstasizing everybody'¹⁷⁴

And this supplication is very much in the tune with the universal prayer presented in the *Yajur-veda* (36-17)

May there be peace in the celestial region, peace in the mud region peace on the earth peace in water peace in medicines,

peace in the vegetable kingdom May all the gods be *peace*. May the Brahman be *peace* May there be peace nothing but peace and peace, everywhere May the peace only that peace cause us to prosper

And thus *Yajur vedic prayer* is followed by a *Jaina one*. *the clouds the winds the sun the moon the earth the oceans and Indra (the principal god) all these subsist the universal needs if commanded by dharma.*¹⁷⁵

(b) **Controlling Atmospheric Pollution** Indeed many scientists fear that the broad dispersal of man made pollutants throughout the atmosphere can hardly help having an unpredictable effect upon global climates just as man's widespread use of pesticide and his dumping of untreated industrial waste and raw sewage have upset the balance of nature by making large stretches of land and water inhospitable to plant and animal life

Pollution in truth is not restricted to cities and industrial areas only Long clouds of industrial and automobile pollutants are found at sea hundreds of miles from their origin in developed coastal areas and particles from factory smoke and automobile exhaust are carried miles up into the atmosphere Even the regions that were pollution free are now rapidly succumbing to a malaise extending far out from the centres of industry

The suffusions of air pollutants vary from region to region but the ingredients are usually much the same With the exception of pollutants suspended in the air as droplets the remaining hundreds of tons of contaminated matter are gases created in the combustion of fuels including sulfur oxides from coal and heavy fuel oil with a high sulfur content nitrogen oxides and carbon monoxide and unburnt hydrocarbons from automobile exhausts

Other potentially toxic substances include mercury asbestos lead nitral ammonia cobalt arsenic and radio-active materials Some attack stone and metal and others are known cancer agents Some react chemically to reform new poisons killing vegetation and destroying materials

A hundredfold increase in the proportion of anthropogenic heat (which could affect the climate) would be produced if the whole population of the world numbering 7,000 to 8,000 million persons were to consume as much energy per head as is done today in the USA

Now man has begun to add shrouds that reduce the amount of solar radiation reaching the earth. The cumulative effect of pollutants, added to the already existing dust, can only be speculated about at this point, but there is general agreement that a gradual worldwide change in weather can be expected if present pollution trends continue. People will have to adjust to longer colder winters and shorter cooler summers.

Preventive measures in this regard have been adopted and many are being experimented with. Anti pollution control programmes have been initiated usually with striking effects but this is no less than a race against time and tide still then the success depends upon the quality and density of the urban environment.

The Jainas it is worth mentioning, are recorded in the Indian and south-east Asian history of commerce and industry for their unexcelled adventures and their preceptors have always been making them aware of any type of professional violence and disharmony.¹⁷⁶ One should never think of hunting, victory defeat battle adultery theft etc because they only lead to sin. *Sinful advice should never be given to persons living upon art trade writing agriculture arts and crafts service and industry*. One should not without reason dig ground uproot trees trample lawns sprinkle water etc., nor pluck leaves fruit and flower. One should be careful not to give instruments of *himsā* such as knife poison fire plough, sword bowl etc. One may not listen to, accept or teach such bad stories as increase attachment etc and are full of absurdities. Renounce gambling from a distance. It is the first of all evils, the destroyer of contentment the home of deceit and abode of theft and falsehood. *The organisms clustered in one single drop of wine if spread out would cover all the three worlds spoiling their own births present and future the addicts to wine should get rid of it at all*.

The atmospheric pollution moreover, is very much rooted in carelessness. The *Kural* (a first-century B C A D Tamil work of Tiruvalluvar who is identified with the great Jaina *ācārya* Kunda kunda) has a whole chapter on carelessness.

To be careless of things in one's happiness is harmful it might bring you greater harm than being angry. Continued poverty can kill many things, similarly carelessness about things that have to be done will bring a lack of renown. *Glory will not be his who is careless and negligent say all the great books of the world*. Those who are afraid cannot be protected by any fences no good

will ever come to a man who is careless. The careless ones will be negligent and will not be forewarned or forearmed and will regret their carelessness when misfortune overtakes them. Nothing yields so much as not being careless of anything, or of any one at any time. There is nothing impossible to him who always cares. Things that are praiseworthy should be pursued and done if you are careless about doing the things that have to be done you invite disaster and things will not prosper with you for seven lives. *When you are uplifted by joy just remember those who have been put down by their own negligence of things.* It is easy for one to achieve all that he desires if he keep his purpose constantly in mind and work without carelessness.

VIII

TOWARDS THE VEGETABLE KINGDOM

Nourishing and profuse, lovely and mysterious, the forest is too vast, too impersonal, and too deeply shadowed. The word more often used to describe the tropical rain forest is cathedral-like. The comparison to a cathedral is inevitable: the cool, dim light, the utter stillness, the massive grandeur of the giant trees combine to justify this metaphor. On the other hand, even those who have renounced worldly desires will suffer if the tillers of the soil decide to sit in idleness.

(a) **Forests the Purifiers** Even with synthetic and other materials replacing most of what is gained from exploiting forests, the age of science would never be in a position to ignore the many vital ways in which the forests sustain human and animal life.

The ecological harmony and environmental balance depends basically upon both the types of forests: coniferous and deciduous. Not only stopping deforestation but also launching reforestation must be undertaken now itself because tomorrow it may be too late.

On the contrary, a few decades back, the forests that covered the mountains of Greece were cut down. Major changes of the landscape and topography were caused by the expanding needs of production (charcoal was employed in metallurgy, timber in shipbuilding, and so on). The felling of forests was predominantly chaotic. That does not mean that there were no elements of rational exploitation of nature in antiquity. According to Plutarch, atten-

tion was paid under Solon to the need to husband water resources and farm properly Tacitus worked interesting information about ancient Romans prudent attitude to the organisation of land improvements, etc."

Cherrapunji, situated 1,313 metres above sea level in Meghalaya in India, records the world's highest annual rain. But now the place is reported to be slowly drying up for lack of vegetation. All water escapes down to the plains causing floods. During winter the place has a severe water shortage"

But the ancient Jaina botanists seem to have been fully aware of these natural phenomena They have assisted the environment alists on the one hand and the ethicists on the other while authors have translated into their sumptuous works all what the three have detailed *And the gamut has made the Jainas a silvan-oriented culture which is why when they pray they pray*

With devotion do I recall the abodes of the great Jinas natural and artificial which are found all over the earth which are in silvan resorts which belong to heavenly beings who reside in aerial chariots which are erected here by men and which are worshipped by the lords of gods¹⁷⁷

Mountains enveloped by vegetable growth and environed by wish yielding trees have equally been dear and near to them all and they enchant Abodes of the Jinas that exist in the dwellings of the stellar Peripatetic Residential and Heavenly celestials on the Jambū (rose apple tree) the Śālmali (silk-cotton tree) and other *caitya* trees (trees standing on sacred spot) on the Meru Vakṣāra and Rūpya mountains on the Iṣv-ākāra and Kuṇḍala mountains on the Nand Iśvara continent on the circular Mānuṣ-ottara mountain may all these abodes bring bliss to you,¹⁷⁸

A remark is also worth quoting here: "In one respect however the Jainas made a departure when at some remote age, having appropriated certain "mountains of immortality" as sacred sites, they proceeded to erect on their summits a considerable aggregation of religious buildings, so that these formed what may be termed temple-cities To use their own words they "ornamented these holy hills with a crown of eternal Arhat *caityas* (tabernacles

Loe' V.A. 'On the Road to an Ecological Culture' PEPC, p. 321

¹⁷⁸ Competition Success Review November 1988 New Delhi, p. 102.

of saints) shining with the splendour of jewels In spite of the known antiquity of these mountain sanctuaries...."

Before the latest series of the twenty four Tīrthaṅkaras started, human life was totally dependent upon the *kalpa-vṛkṣas*¹⁷⁹ which were every moment available to yield every wish—an era, which is narrated in great details in Jaina mythology¹⁸⁰

The trees and forests are closely and variously associated with the life of each of the Tīrthankaras At the moment of conception his mother dreams several things which include a couple of flowery garlands and a pond covered with lotuses. Soon after his birth, he is taken by Indra the head of the gods for a lustral bath at Pānduka *vana* which is the uppermost circular forest at the mountain Meru the lower three forests being, downwards Saumanasa-*vana* Nandana *vana* and Bhadra-sāla *vana* Renouncing the household life he would at once proceed towards a *dīkṣā vana* where under a tree he would announce his asceticism Embraced by omniscience he would symbolically be attended by eight things which include a tree called Aśoka as well as a heavenly shower of flowers

A Tīrthaṅkara would lay a sermon only inside the *samava-sarana* or an auditorium of fabulous size built up by Kubera Of its seven regions the third is *vallī bhūmi* the region of creeping and winding plants fourth is *upavana bhūmi* the region of gardens with hooded avenues of different species of flora and fauna sixth is *kalpa vṛkṣa bhūmi* the region of wish yielding trees of ten kinds Even his emancipation takes place only in a hilly forest

Even more interesting is the fact that *most of the objects cognizant of the Tīrthankaras include flora and fauna.* bull first elephant second horse third ape fourth, ruddy goose fifth lotus flower sixth, alligator ninth rhinoceros eleventh buffalo twelfth boar thirteenth falcon fourteenth deer sixteenth goat seventeenth *tagara* (flower or fish) eighteenth, tortoise twentieth blue lotus twenty first conch shell twenty-second, snake twenty third lion twenty fourth the last called Mahāvīra.

During his twelve year long wanderings Mahāvīra came nearer

to the nature including flora and fauna. Worth quoting is a sketch from a Jaina text of third century B.C., "As water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him), his course was unobstructed like that of Life like the firmament he wanted no support like the wind he knew no obstacles, his heart was pure like the water (of rivers or tanks) in autumn nothing could soil him like the leaf of a lotus, his senses were well protected like those of a tortoise he was single and alone like the horn of a rhinoceros, he was free like a bird, he was always like the fabulous bird Bhāruṇḍa, valorous like an elephant, strong like a bull difficult to attack like a lion, steady and firm like Mount Mandara deep like the ocean, mild like the moon refulgent like the sun, pure like excellent gold, like the earth he patiently bore everything, like a well kindled fire he shone in his splendour."

Now let the great thinker Lucretius (99-55 B.C.) speak to who are bent upon destroying flora and fauna

And all other monsters of the kind which have been destroyed, if they had not been vanquished *what harm could they do I ask, though now alive? None methinks. The earth even now so abounds to repletion in wild beasts and is filled with troublous terror throughout woods and great mountains and deep forests* places which we have it for the most part in our own power to shun. But unless the breast is cleared what battles and dangers must then find their way into us in our own despite! What poignant cares inspired by lust then rend the distressful man, and then also what mighty fears! And pride filthy lust and wantonness? What disasters they occasion, and all sorts of sloth? He therefore who shall have subdued all these and banished them from the mind by words not arms shall he not have a just title to be ranked among the gods?"¹⁰⁰

(b) The Wish-yielding Trees Vegetable life and physiology discussed millennia of years ago by the Jaina crescographers and botanists, rang true when experimented hitherto by Sir J.C. Basu (1858-1937)

Kalpa-sūtra in the *Sacred Books of the East* Vol XXII, pp 260-61

¹⁰⁰ Lucretius, *loc. cit.*, p. 4.

The bacterial organism and the animalcule amoebas, are very much comparable with what is called *nigoda nāsi* or one-sensed creatures, in the ancient Jaina micro-biology where it is stated that in the three worlds there is spontaneous generation of the body in all directions by the surrounding matter ¹⁸¹

The biologists of Jaina tradition classify the plants alongwith earth water fire and air amongst the immobile lives ¹⁸² These beings possess the four life-principles or vitalities of the sense-organ of touch strength of body (energy) respiration and life-duration ¹⁸³

The plants may be *sādhārana* which possess one common body for their use ¹⁸⁴ and *pratyeka* which is an individual body for the use of a single self ¹⁸⁵ The biologists and medical scientists of Jaina tradition enlist hundreds of species of plants and their serviceableness for the prosperity and well being of human and animal beings

Worship of trees or of woods is stamped out in the Jaina code of conduct Such worship mentioned by few modern art-critics is simply a misapprehension or is a result of popular influence But this means in no way any type of negligence or violation of the trees or of the woods On the other hand their protection without transgression is specifically prescribed for social amelioration ¹⁸⁶

Even eating the *sādhārana* plants as vegetable is altogether prohibited because even a very small portion of a *sādhārana* species of plant is a cluster of rudimentary forms of the same species of plant and is capable of becoming a new plant. So eating such a cluster of germs in the form of vegetable is a vehement violence as well as unhygienic enough to be compared to the corporal pleasure gained from eating the same after all prevention is better than cure

Eating the *pratyeka* plants as vegetable is recommended to be minimised by all the means that is why before it is eaten as vegetable it is advisable to remove or destroy its generative power by way of boiling or grinding because again prevention is better than cure

Agriculture has been one of the most favourite professions of the Jainas It is included in the six major professions propounded by the first Tīrthankara Rṣabhanātha

The mythological geography of the Jainas is enthusiastically inclined towards flora and fauna as purifier of atmosphere. Hundreds of narratives and thousands of sporadic references to vegetal life and species take us back to the hoary past which was free from all types of pollution.

The *kalpa-vr̥kṣas* for a striking example should have been the symbol of the socially accepted evaluations of objects of the surrounding world revealing their positive and negative meaning for man and society inherent in natural and social phenomena

The *kalpa vr̥kṣas* to be more specific were a type of boon which is an object or phenomenon meeting certain requirements aims and interests of people. Boons can be material and spiritual depending on what type of man's needs they satisfy.¹⁸⁷ Material boons are food, clothing, housing etc., and the means of production. Spiritual boons comprise knowledge, cultural and aesthetic values, moral good in people's actions etc.

The Jaina ethicists prescribe that a layman entering the top rank would call on an ascetic in the forest for being initiated.¹⁸⁸ Thereafter, having been monasticized, he would spend most of his time in the forests in seclusion, reminiscences of which tradition can be seen in the Jaina cults etc. like *Vana vāsin*, *Kāsthā-saṅgha*, *Punnāta gaccha*, *Punnāṭa saṅgha*, *Puskara gaṇa* and so on.

The Jaina ethicists have ever been conscious of the multifarious utility of vegetable life and physiology.

Even by way of metaphor and simile, parable and allegory, they have brought tree in their scope of thinking.

Those who, for example, having violated the virtue, indulge themselves by delusion in the mundane pleasures, are sinners enough to cut off trees at their very root to get fruit from them.¹⁸⁹ 'Charity', for another example, 'like a seed of banyan tree sowed in land, would soon be reproducing delicious fruit in legion in addition to the magnanimous shadow'.¹⁹⁰

For one more example, the *Sihān-āṅga-sūtra* compares the teachers and their disciples significantly with (i) *śāla*, i.e. a very big and stately tree and (ii) *eraṇḍa*, i.e. castor-oil plant with a scanty number of leaves. The ancient text then puts them in four classes: a *śāla* teacher with a *śāla* disciple, a *śāla* teacher with an *eraṇḍa* disciple,

an *eranda* teacher with a *sala* disciple and an *eranda* teacher with an *eranda* disciple¹⁹¹

The Jaina psychologists have searched out an extremely important and interesting example of the tree of *lesyā* which is called psychical colouration.¹⁹² *Lesyā* is of six kinds namely black blue grey yellow pink and white¹⁹³

Widely discussed in Jaina texts dating from the third century B C the *lesyās* are compared also in pictorial manner with the psychology of the six kinds of persons who to get fruit from a tree

- (i) black cut it off at its very root
- (ii) blue cut it up at its trunk
- (iii) grey cut its branches
- (iv) yellow cut its small branches
- (v) pink simply shake it to let the fruit fall down and
- (vi) white only pick up the fruit scattered on the ground

This ancient theory of *lesyā* supported by such an allegory seems to have travelled abroad. Some of the aphorisms concerning the interpretation of nature and the kingdom of man in the British thinker Francis Bacon's (1561-1626) *Novum Organum* seem to bear the same theme. There are four classes of idols which beset men's minds. To these for distinction's sake I have assigned names calling the first class *Idols of the Tribe* the second *Idols of the Cave* the third *Idols of the Market place* the fourth *Idols of the Theater*.¹⁹⁴

Further it will not be amiss to distinguish the three kinds and as it were grades of ambition in mankind. The first is of those who desire to extend their own power in their native country which kind is vulgar and degenerate. The second is of those who labour to extend the power of their country and its dominion among men. This certainly has more dignity though not less covetousness. But if a man endeavour to establish and extend the power and dominion of the human race itself over the universe his ambition (if ambition it can be called) is without doubt both a more wholesome thing and a more noble than the other two. Now the empire of man over things depends wholly on the arts and sciences.¹⁹⁵

Bacon, Francis. *Novum Organum* published in *The Philosophers of Science* (Ed. Saxe Commins and Robert N. Linscott) Modern Pocket Library New York 1954 pp 87-8

¹⁹⁴ *Ibid* p 157

The thinkers of Jaina tradition have advised everyone to let his monkey of mind be delighted day to day in the lofty tree of knowledge called *śruta-skandha* which is overburdened for the flowers and fruit of many-sided reality, which is abounding in the leaves of words which is bedecked with hundreds of branches of extensive standpoints and which has deeply spread roots of sensory knowledge¹⁹⁴

This metaphorical advice of Acārya Guṇa bhadrā of the *Uttara purāṇa* fame tenth century A D is not the very first Three centuries earlier then, the *Viśeṣ-āvaśyaka bhāṣya* sixth century, had figuratively compared the *śruta* that is Mahāvīra's preachings with a lofty tree calling it *śruta skandha* This compound word moreover stands for the either part each of *Ācār-āṅga* the *Sūtra kṛt āṅga* the *Jñātr dharma kathā* and the *Vipāka sūtra* the four ancient texts being respectively the first second sixth and eleventh divisions of the twelfold preaching of Mahāvīra Later on the twelve divisions with their sub-divisions were represented by metallic plaques which are called *śruta skandhas* or *Sarasvatī yantras* Engraved with statistic data in the tree with branches and other designs these plaques are enshrined in almost every Jaina temple particularly in south India

The tree-in railing motif frequenting in Indian art including the Gupta coins dating from the fourth century A D seems to be first depicted by the Jainas in the c second century B C rock-cut caves at Udayagiri in Puri district of Orissa

Jaina art significantly includes also the numerous images representing a juxtaposed couple which is diversely identified with the primitive couple of Adam and Eve with the deities of progeny known as Mañibhadra and Bahu putrā and such other couples. Conspicuous by its presence on these images as also on many other types of images is the sturdy tree at times mango, which suggests that the Jaina connoisseurs of art were the connoisseurs of flora and fauna too

The Jaina hoard of bronzes found at Chausa near Patna India includes a *castya* tree with a Tīrthaṅkara seated atop The unparalleled bronze tree dates back to the first century A D

Woodcraft has been an expert evidence of the Jainas' love for trees through the ages

"The earliest Jaina architects seem to have used wood as their chief building material it was easily obtained and very suitable for use in a tropical country but one quality it conspicuously lacked that of durability and the earliest Jaina buildings have all disappeared as completely as the early wooden churches in Ireland"

A history-oriented narrative supported by iconographic evidences tells that Mahāvīra was represented by sandalwood images during his life time in the sixth century B C In A D 696 was initiated *Kāṣṭhā-saṅgha* a cult which allowed wood as one of the media for the images even of the Tirthankaras Embellishing places of residence and worship with wood carvings is an ancient practice coming down to date

Architecture with wooden components seems to have in India started with the Mauryan palace at Pāṭaliputra modern Patna in Bihar built by Candragupta 317 298 B C whose conversion to Jainism towards the end of his life, is recorded in literature epigraphs and sculpture as well By the sixteenth century A D majestic temples hundreds in number and many of them remaining extant were built completely in wood by the Jainas throughout Gujarat Karnataka and other regions particularly at Ahmedabad

Legionary *patlīs* or the wooden covers of manuscripts in birch and palm leaves and in paper with gorgeous miniatures in precious inks are the pride of place for the twenties of the Jaina collections throughout the world

(c) Rains the Food of Our Food When man respects the soil he often brings forth both beauty and bounty Egypt's Nile delta India's Ganga Sindhu and Brahmaputra basins the Yangtse valley of China and the fertile crescent along the Tigris and Euphrates rivers have supported civilizations over five millennia because of the soils built up and replenished year after year from mineral rich sediments washed down from distant mountains

Also with its fascinating promise but ecological perils the science has come of age as half a century ago from the daring pioneer rain making experiment The weather satellite is perhaps only one tool in the modern meteorologists complex army of equipment, and to date it is the best But the natural calamities from time to time emerge to dislocate the rainfalls all over the globe

Man-made calamities are rather more ruinous than the natural ones
Major changes in the world water balance (e.g. use of all or almost all of the flow of rivers irrigation) can also affect climate since increase in evaporation over the continents would cause a redistribution of elements of the atmosphere's energy balance because the energy of the phase conversions of water would constitute a marked proportion of the total energy balance¹⁰

The Jaina meteorologists of old were fully aware of the basic foundation of rainfall for the successful performance of the duties of the householder and the ascetics and for the fruitful functioning of the state in maintaining the resources of revenues and general domestic happiness. Even during this age of science at the eve of the twentyfirst century nothing can thrive without the tiller of the soil. Hence the emphasis was laid upon agriculture which all the rest of the society has to depend upon.

Tiruvalluvar the exponent of Tamil literature and identified with the great Jaina *Ācārya* Kunda-kunda first century B.C.-A.D. says the tillers of the soil come first in the world and others come after them following them. In his perennial Tamil work *Tirukkural* he shows a high sense of his destiny as poet when he calls the makers of poems the tillers of the field of the minds of men and the users of words as the sowers of seeds in a readied field¹¹

The remarks of G.U. Pope who found some Christian sentiments in the *Kural* which he immediately singled out for himself and offered the opinion that the author of the *Kural* should have come into contact with the Christian Apostle doubting Thomas who is legendarily said to have worked in Mylapore (Madras south-east coast of Indian peninsula) and met his martyrdom there¹² reveal the historical and cultural importance of *Tirukkural*. Its chapter 2 of ten couplets, In Praise of Rain is significant as far as the rains and their stimulating the environment are concerned. The chapter in full is worth quoting here

¹⁰ Fedorov E.K. *loc. cit.* p. 96

¹¹ Quoted Subramanyam, Ka Naa, *Tiruvalluvar and His Tirukkural*, Bharatiya Jnan pith New Delhi 1967 p. 35

¹² Quoted, *ibid.*, p. 35

¹³ Subramanyam, Ka Naa, *loc. cit.*, p. 36.

"The earth sustains itself on the rain from the sky, rain is life-giving nectar. Rain produces the food we eat, *rain is the food of our food*. Hunger would stalk the earth if rains fail. If the rain clouds fail him the tiller cannot till the fields for sowing. Rain can ruin and raise from ruin the world. If rain cease to fall even grass cannot grow on earth. Even the riches of the seas will dwindle to nothing if the rains do not give back to the seas their water. *If the rains fail neither the annual festivals nor daily worship of the gods will take place*. If the rains fail there will be neither munificence nor penance among men. The world cannot survive without rain, there can be no limitless supply of food without rain.

The rain results in various ways. The most essential of them is the crops. The crops are nothing but the vital principle *annam vai prāṇāḥ*. Producing crops, agriculture is one of the primitive still the modernmost occupations of our race. The living instrument in getting the agriculture fruitful is the tiller. How the tiller is above all is depicted by Tiruvalluvar in an imposing manner in no uncertain terms in his *Kural* (chapter 104) and the same is quoted here in full.

However the world might whirl it has to follow the path of the plough, tilling the soil is the noblest of human occupations. *Tillers of the soil are the axle pins of the world*. Those who have not the strength to follow the plough follow other pursuits. But all other pursuits in the world are supported by the tilling of the soil. Those who till the earth are those who really live, others simply follow them for their food. Those who grow grains for food are those under whose spread umbrella stands the king whose umbrella protects the world. Those who toil in the fields with their hands will never have to beg, they will ever be in a position to give food to those who beg for food. Even those who have renounced the desires of the world will suffer if the tillers of the soil decide to sit in idleness. A tiller who lets his land dry to a fourth of its weight will make it yield more even without manuring it. The tilling of the land is important, more important is the right type of manuring, more important still is the timely watering, and most important of all is it to guard the crop. *If the owner of the land stays away without attending to it it will behave like a sulking wife to yield nothing*. The earth like a maid will laugh at those who plead poverty and work not at tilling her.

IX THE POLLUTION GOING ALLROUND DEADLY

This is the age of science. The wonderful development of commerce, industry and trade, the accumulation of wealth and the increasing division of labour, the rise of urbanization, have all exercised a profound influence on the social, political, intellectual and religious life throughout the world. The physical and human environment created for this reason has come out with hundreds of enlightening results for the posterity too.

But on the other hand, almost for the same reason, the rational and ethical ego is transformed into a romantic, mystical, impulsive even freakish individualistic self-nature is interpreted in analogy with such an ego, reason is giving way to feeling and sentimentalism. History is tended to support traditions, the past is being authorized over the present. This all has been resulted into diverse complications, horrible and terrific now and to the days to come in the superlative degree of pollution all around.

(a) Oceanic Pollution. It is true as deduced by Rachel Carson in her renowned book *The Sea around Us* published in 1951 that blanketing three fourths of the earth, the oceans with a volume of almost 320 million cubic miles cannot be polluted and that the environment of the oceans, which harbours 2 00 000 species of life cannot be poisoned.

But it also is true that in the coastal areas where numerous bottom organisms are destroyed and the continental shelf waters are polluted, vital ocean fisheries are eliminated already, pollution or overfishing and sometimes both have gouged fisheries around the world.

Also in a headlong rush to create more land, vital coastal tidelands are being filled in for highways, industry, bridges and waterfront homes. At the same time, the remaining estuaries are fed billions of gallons of sewage and industrial waste everyday. These poison fish, choke out oyster and clam beds and make the bays and tidelands unfit for anything.

* Based on Nelson, Gaylord, 'We Must Stop Killing Our Oceans' *The World around Us* p.220 ff.

Including garbage waste oil, dredging spoils industrial acids, caustics, cleaners and sludges, airplane-parts junked automobiles and spoiled food hundreds of million tons of solid waste are carried out by barge and ship and dumped in the ocean waters every year. The restricted seas of the world are in even worse shape. Deadly hydrogen sulfide has been building up in the depths of the Baltic sea. If it spreads much more experts say the Baltic would become an oceanic desert. Perhaps more than any other problem, oil well blowouts in the sea and oil tanker breakups have begun to awaken us to the total inadequacy of our present ocean policies.

Radioactivity from the fallout of early nuclear tests can still be found in any 50-gallon sample of water taken anywhere in the sea. The worldwide use of toxic long lasting pesticides is having serious adverse effects on many species of fish-eating birds and birds of prey over vast portions of the earth and these poisons are also likely to attack marine phytoplankton a food fundamental in the chain of ocean life.

Before we make the same mess of the ocean as we have made of the lands we must avoid accumulation of consumable and non consumable things beyond our needs and we must not transgress the supplementary Jaina vow of abstaining from purposeless sin. This means having tough control over ocean activities such as building offshore jetports and drilling offshore oil wells in new areas which are ecologically sensitive.

If the hole in the keel of vessel sailing on the ocean is not closed water enters and the passengers certainly drown. But if the hole is plugged the passengers reach their destination. Similarly if influx is stopped there can be no obstacle to emancipation.¹⁹⁵

As soon as it is feasible we must end the dumping of wastes into the sea the lakes and the rivers. Our only choice now is to put our technology to work at finding ways to recycle wastes back into the economy.

Here also there is a Jaina precept for the help of mankind of the five types of carefulness.¹⁹⁶ In activity the fourth is carefulness in lifting and laying down and the fifth is carefulness in depositing waste products which both leave the least possibility for the pollutants to spread to harmful limits. We must halt the reckless dredging and filling of priceless tidelands and the tearing up of oceanfront in the name

of 'progress' Here the Jain view of obstinacy is helpful one curves his desire by not directing his thought beyond limits set by him, even though there may be opportunity for gains outside his limited field

That the jaina oceanologists have been conscious of the bounteous nature of the oceans can be adjudged by the auspicious names given by them to the first few and the last oceans the Lavan-oda, salt ocean the Kāl-oda black ocean, the Puṣkara-vara, ocean with its waters lotus-tinged, the Vāruṇi vara ocean with its waters tasting like spirituous liquor the Kṣīra vara milky ocean, the Gṛīta vara, ocean with its water tasting like ghee Ikṣu vara, the ocean with its water tasting like sugarcane juice, the Nand īśvara vara, ocean which is the greatest of the delightful ones and which is known for the fifty-two eternal Jain temples where gods perform an eight-day worship thrice a year the Svayam-bhū-ramana, ocean of self styled pleasure

(b) Population Explosion One of the phenomenal challenges this planet faces today is the problem of the galloping growth rate of population snowballing because of man's traditional mistrust ignorance and indecision Instead of channelling and concentrating all his attention energy and resources on controlling the population explosion man is diverting, dissipating and wasting them on escalating the nuclear arms race

If moreover the present trend of industrializing the environment and revolutionizing our lives continues, ours will be an urban planet with more than two-thirds of our race living and working in towns and cities by A.D 2,000 Increasingly new stresses are produced by the scale and rate of such changes in our developed environments and new coping skills are needed to meet the socio-technical demands of modernization

Contrary to this widely expressed feeling, there is one more partial feeling going on "The idea of stopping population growth is also worthless (both as a matter of fact and as a principle for a global ecological strategy) The fact alone that population (and equally its growth) is a necessary moment of social production predetermines the inevitability of a tendency for the number of people to increase since it is impossible to ensure extension of the developing production sphere (and especially industrial progress itself) simply by automation On the other hand population is the foun-

dation and subject of all social production a condition of any productive force and a condition and main source of real wealth and that is why its growth must help consolidate and perfect these bases and conditions which means further development of the production whole

*The Jaina sociologists may agree to some extent with the English clergyman Malthus (A D 1766 1834) that the population increases in geometrical progression But they would hardly agree with his belief that social contradictions could be overcome by preventing the population growth by restricting marriages and also by regulating it through hunger epidemics wars etc ***

The Jaina demographers may agree to much extent with the optimum population theory of J Bonner and the statements by G Taylor and P Ehrlich to the effect that the growth of population is the only cause of the present ecological crises¹⁹⁷ but they may suggest the regulation of population growth by way of the consolidation of a new socialist system and the implementation of the demographic policy constant with it

So far as the formation of a demographic policy of the Jains by the Jains and for the Jains is concerned it badly needs a specific research in the Jaina population its structure (breakdown by sex age occupation nationality region) and dynamic balance (birth rate mortality migration etc)

Apart from this Jaina literature is devoid of the traditional Indian motto the more the merrier instead it proclaims the moral the fewer the happier The vows of chastity and limited possession are a testimony to this

That is why the propounders of Jaina Law pronounce The vagina is said to be full of numerous living organisms being constantly and spontaneously born there and these would of course, be killed in the friction brought about in sexual intercourse¹⁹⁷

Those who because of attachment cannot renounce their own spouses they also should totally abstain from enjoying others spouses¹⁹⁸

Fedorov E K loc cit p 109

** DP p 240

ibid p 240

The contraceptive measures, both traditional and modern ones, have to be viewed in the light of this pronouncement only

It however, is remarkable from the intra-family environment of view that the Jain law of *catur-vidha-sangha* (ascetics nuns laymen and laywomen) is raised on the bed rock of marital life. In the words of Tiruvalluvar who is identified with the great Jain *ācārya* Kunda kunda *harmonious marital life could be like this* (Tirukkural chapter 6)

'She is the best partner in life who has all the wifely qualities and lives within her husband's means. She who lacks skill in domestic management lacks every thing and is a shame, however dignified or beautiful otherwise. The house which has a good wife in it will lack for nothing. If the wife lack the virtues what use will a man's family life be? What can be better than a virtuous wife in the house of a family man? She who knows no other god but her husband and thinks of him from the moment of her waking up in the day *if she bid the rain fall it certainly will*. She is truly the good wife who ever guards her virtue and reputation and is always in attendance on her husband. The impenetrable fence which protects a wife is her own virtue no other fence can safeguard her as well. Wives who win glory among mortals as caring well for their husband will win greater glory in heaven. The husband of a non-virtuous woman cannot walk up-right before his detractors. A good wife is a blessing in the house and good children are precious ornaments.

Moreover perfect couple is supposed by Jain law to beget children so that the fourfold congregation of the community continues on without cease. Again a Tirukkural chapter (No 7) speaking of good offspring. The greatest of benefits that can accrue to man in the world is the benefit of good offspring. If a man have good cultured sons in this world he will be blessed for seven lives to come. Sons are the only true wealth that a man might have. They are born to him as a result of the good deeds he did in a previous birth. Food which has been touched by the tender fingers of his son is nectar to the father. It delights the physical being of man to touch his son. It delights the father when he hears the son's words into his ear *only those who have heard their tender son's words can know how sweet the sound can be*. Others will claim that

the harp and flute are sweeter Even the most powerful man on earth will feel gratified when he is told that his son is more famous than he himself is The mother when she hears her son praised is prouder than when she brought him forth into the world The best that a father can do to his son is to equip him with learning enough to stand up in the company of learned men The best that a son can do by his father is to make others wonder what good deeds of merit his father should have done to have him for son

(c) **Vehicular Emission** With a view to providing documentary and visual information on the problems of air pollution caused by vehicle exhaust identifying its causes and sources in relation to the transportation industry and recommending suitable measures for containment of the problem an all India seminar on vehicle emissions was held it aimed at discussing the existing laws relating to atmospheric reference to India evaluating the impact of the legislation brought about by the Government of Maharashtra and studying its positive and negative points and proposing amendments to mitigate the sufferings of the people living in big cities.

Suggestions were also made towards improvement in the technology of two stroke engine powered motor cycles and scooters and smoke reduction from diesel powered buses and trucks Also efforts in the development of better monitoring instruments in the design of control devices such as catalytic converters exhaust manifold reactions or after burners suitable for indigenous engines are required

As a simple and self sufficient solution to this problem Jaina moral science offers

(i) the vow of abstinence with regard to direction, that is taking a resolve not to participate in activities beyond set limits in the ten directions fixing the boundaries with well known mountains rivers villages towns and so on, 199 and

(ii) the vow of desisting from activity outside the locality determined by villages and so on within the aforesaid limits

Organised by the Maharashtra State centre of the Institute of Engineers (India) at Bombay on November 25-26, 1983

Vide *Impact of Auto-exhaust Lead Pollution on Vegetation in Union Territory Delhi* January 84 January 85 Central Board for the Prevention and Control of Water Pollution Skylark Building, Nehru Place New Delhi 110019

this²⁰⁰ means, the lesser the transportation the lesser the pollution.

(iii) But, a natural and an interesting fact is that the ancient Jaina preceptors offered much the same solution to vehicle emission—the lesser the transportation the lesser the pollution. This fact is the more there is brilliance etc.²⁰¹ the greater there is decrease with regard to the motion (movement from one place to another) etc.²⁰² A Japanese specialist in the field of thermodynamics for example is trying to establish the fruitfulness of a hypothesis of minimising human growth by demonstrating that 'shorter' people are ecologically more sensible (eating less reducing the size of material outlays etc.).*

(iv) Moreover the first of the five types of carefulness in activity is the carefulness in walking or movements which minimises the possibility of use of vehicles

(d) Lethal Pollution. 'We can set out to send men to the moon with reasonable assurance that we will succeed Yet we are so ignorant about the functioning of society that we cannot set out to eliminate poverty crime or air pollution or to promote rapid undamaging technological development with a reasonable assurance of success'

How fatal pollution is can be inferred from a series of instances which have recently taken place apart from the one caused by the dreadful bombardment over a couple of cities in Japan during the second world war The world wide use of toxic long-lasting pesticides is proving to be a fatal blow for a number of species of fish-eating birds and birds of prey These poisons can also attack marine phytoplankton.

On^{***} the morning of December 29 1986 dead fish were seen floating on the waters and piled up in heaps on the banks, of the Indian river Gomati The pollution of the river caused by effluents discharged by two distilleries situated on its banks not only killed a large variety of fishes in thousands, but also might prove a grave health hazard and a grim threat to the flora and fauna in the river

Thomas, T Samaras, 'Short Is Beautiful' *The Futurist* 12 4 1978 p 251 54

^{**} Bates, Frederick L., *The Social Impact Computers and Society* (Ed G.A. Niko-
laieff) H.W. Wilson Co., New York, 1970 p 65

^{***} Based on *Bitz* January 10 1987 Bombay p 5

The effluents contained a toxic substance called aldehyde, which is known to be carcinogenic and which can lead to stomach cancer and other serious ailments in human beings. Aldehyde had been recognized throughout the world as a major environmental pollutant, and the presence of the toxic substance in the untreated effluent can prove lethal and fatal to aquatic life especially fish. Aldehyde can also cause fatal deaths.

If water of a river is unclean taking a holy dip will not cleanse the body from sin. This is in tune with the Jain moral code for the laity: "Those with right faith are advised not to take ritual baths in rivers, lakes etc. that also being a prudent way to keep them free of pollution."²⁰³ Also the Jainas are advised not to ritually deposit their idols and such other things in rivers, etc.

Pollution of Ganges was a headline appeared nearly seventy years back in a leading daily *The Times of India*, New Delhi. The news under the headline was Allahabad, December 5, 1918. The pollution of the Ganges, owing to the unprecedentedly large number of unburnt corpses being daily thrown into it to be left there to decompose in ordinary process of nature, is a matter that has provoked considerable comment both in European and Indian circles in the areas particularly affected. It is difficult for the authorities of any place to deal with a problem of this kind seeing that the Hindu inhabitants of every village along the banks of the Ganges have from time immemorial been accustomed to depositing their dead in the sacred river. The possible remedy is the speedy adoption of proper sanitary measures by the local Government and in the active cooperation of leaders of the Hindu community.

For a little relief the Government of India has undertaken a scheme of purifying the major rivers²⁰⁴ and the work for the Ganga has recently been started at a large scale. "And this is quite in

Vide Water Quality Monitoring: An Indian Experience. Central Board for the Prevention and Control of Water Pollution, New Delhi.

²⁰² *Vide Water Pollution from Mass Bathing: A Case-study in Ganga*. Central Board for the Prevention and Control of Water Pollution, New Delhi.

²⁰³ *Vide Scheme for Zoning and Classification of Indian Rivers, Estuaries and Coastal Waters* (Part one: Sweet Water). Central Board for the Prevention and Control of Water Pollution, New Delhi.

²⁰⁴ *Vide* (1) *Ionic Balance of Water Quality at Uttarakhand Ganga Forming Tributaries* (2) *Ganga Basin Report (Part II: Entire Ganga Basin)*. Central Board for the Prevention and Control of Water Pollution, New Delhi.

tune with the Jaina moral code for the laity

As for as animal and human mortality due to pollution is concerned, the world again witnessed on December 2, 1984, the most unfortunate night when thousands of animals and birds and human beings were claimed in a single stroke by a fatal gas leak age polluting the atmosphere at Bhopal which is the capital city of Madhya Pradesh in India

The history of mankind would have not recorded this worst possible accident had the supplementary vows of desisting from purposeless sin preached by the Jinas been observed by those responsible. Of the five kinds of this vow the second is desisting from preaching sin or using words which incite others to cause sufferings to animals to pursue commercial and other activities causing injury to living beings and so on one of the transgressions of this vow is indulging in too much action without considering the object

(e) Atomic Horror: Even the deepest sleepers awoke when in August 1945 the first atom bombs fell on Japanese cities¹⁰ Since then the proverbial phrase *vajra pata* or fall of thunderbolt has been outbalanced. The recent reactor accident at Chernobyl in the Soviet Union has again focussed attention on the safety of nuclear power. However there is a better news on the horizon. Scientists at the Argonne National Laboratory near Chicago have developed an experimental reactor that promises to be accident proof. It will be able to protect itself against any mechanical malfunctions or human errors. The new reactor uses liquid sodium to remove heat from the radioactive core instead of pressurized water.

Still there has been a race between the major nations of the world to join the nuclear club. Even the developing and least developed countries are utilizing their limited revenues in purchasing the military hardware produced by the industrialized countries and indulging in disastrous wars among themselves. Even more they are now diverted to produce more and more destructive and fool proof nuclear warheads, weapons, delivery systems and counter ing devices as well as counter counter devices.

Born, Max *My Life and My Views* Scribner & Sons, New York 1968 p 191
Span July 1986 p 39

While environmentalists in terms of both factors and influence are perplexed and atmospheric pollution has thrown meteorologists into bewilderment the human race must be thankful to the universal vows of non injury and limited possession preached by the Jaina preceptors and the magnanimous doctrine of *Syād vāda* ²⁰⁴ which have opened the eyes of the superpowers of the world and have directed their research towards the peaceful use of the atomic power

Like a milkmaid drawing one end of the rope round the churning rod and loosening the other Jaina philosophy deals with the reality of things and succeeds in acquiring the essence of reality ²⁰⁵

This Jaina doctrine of manifold points of view (relative pluralism) called An ek ānta vāda has much to suggest with regard to the constructive use of atomic energy as an inexhaustible and cheap source of power it may be developed to fully substitute petroleum and coal which are going to be exhausted within a few decades the radio active substance can be used to destroy infected tissues in the human body the study of inner structure of plants and living organisms will also be made easier by atomic research

We can say with confidence that it is the idea of pluralism in all its varied manifestations and aspects that is the core the centre of gravity of all contemporary Western philosophical and socio political thought

X

CREATING HARMONIOUS ENVIRONMENT

From in the womb on the environment begins to shape our stability and transition The first extraordinary environment (the womb) and the earliest transition (birth) from that environment create a template for our response to future environments and transitions *That is why the Jaina preceptors say a newly born is neither a Brahmana nor a Ksatriya nor a Vaiśya nor a Śudra* It is its environments that would make him turn some such thing

On 10 December 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights corresponding to the above Jain maxim

All human beings are born with equal and inalienable rights and fundamental freedoms *The United Nations is committed to upholding promoting and protecting the human rights of every individual* This commitment stems from the United Nations Charter which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person In the Universal Declaration of Human Rights the United Nations has stated in clear and simple terms the rights which belong equally to every person These rights belong to you They are your rights Familiarize yourself with them Help to promote and defend them for yourself as well as for your fellow human beings

Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and to cause it to be disseminated displayed read and expounded principally in schools and other educational institutions without distinction based on the political status of countries or territories

Here is a happy news appeared in *The Tribune* an Indian daily dated 25-4 1989, page 16 Geneva April 24 (DPA) Jailed South African nationalist leader Nelson Mandela has been chosen to be the first recipient of a \$ 250 000 Human Rights prize donated by Libyan leader Moammer Gaddafi a Swiss legislator announced on Saturday Jean Ziegler Professor of Sociology in Geneva and a Social Democratic Deputy in the Federal assembly said an award ceremony for the prize would take place on June 10 in Geneva Mandela President of the outlawed African National Congress has been serving a life sentence for the past 25 years Earlier awards received by him include the Jawahar Lal Nehru International Peace Award

The aphoristic anthology reproduced here below after a brief survey will show how far the Jain code of conduct is based on the idea of Human Rights

(a) **Environmental Psychology** The impact of environmental change on human behaviour is aired depending upon the psychosocial situation and the developmental stage of the people

affected in given transitions as mentioned below-

(i) Individuals experience psychological stress reactions when there is unexpected or unusual change in their social or physical environment. Example of such transitions or uprooting are due to war or natural disaster or forced relocation.

(ii) Emotional stress is likely to increase when environmental change occurs at the time as life-crisis that involve the disruption of emotional bonds. Grieving widows as compared with married women have a significantly higher mortality rate within one year after a radical change in their lives. Divorced persons in the year following their final separation have an illness rate of approximately twelve times that of married persons of similar age and situation.

(iii) Emotional stress and health hazards are likely to increase when environmental changes cluster around critical developmental periods such as adolescence, first pregnancy, menopause, retirement and other transitions in the life cycle. These transitions involve change in one's biology, self image, social role and interactions with new people in a psychosocially different environment.

(iv) Often, stress reactions that develop in times of environmental change include mechanisms and strategies of coping behaviour. How effective these coping patterns are in given situations of change depends on several factors: the perception of the threatening or promising elements in the situations, motivations and readiness to respond creatively to the environmental challenge, emotional and social supports that are available and used in such crisis and cultural provisions for institutionalised solutions to crisis.

These transitions and behavioural varieties and the ones which are not mentioned here are all covered in the twentyfive types of passions which had been detailed two thousand years back by the Jaina preceptors as follows.

The four passions are anger, pride, deceitfulness and greed. Each of these four is further divided into four classes, namely, that which leads to infinite births, that which hinders partial abstinence, that which disturbs complete self-restraint and that which interferes with perfect conduct. Thus, there are sixteen passions. The quasi-passions are nine: laughter, liking, disliking, sorrow, fear, disgust, the male sex-passion, the female sex-passion and the neuter sex-

passion, the total is twentyfive ²⁰⁶

"The different organisms mentioned above are *jīvas* or souls in association with matter or *puṅgava*. If you look at the system of metaphysics as a whole you have the picture of an infinite number of *jīvas* caught in the vortex of matter souls surrounded by a soulless environment. This picture is extremely analogous to the cosmic picture of the Sāṅkhyas: an infinite number of *Puruṣas* submerged in an ocean of *Prakṛti* and drifting along the current of *Prakṛtic* evolution. But here instead of one homogenous *Prakṛti* constituting the environment of the *Puruṣas* we have the five *ajīva dravyas* forming the appropriate stage for the enactment of the spiritual drama of souls.

Affective consciousness plays a very important part in Jaina metaphysics. The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects. The substratum of the living is of 108 kinds as detailed below.

Complete absorption in a plan to commit violence etc. with passion is called *saṃrambha* or endeavour; collecting the necessary materials for it is *saṃarambha* or preparation; commencement of it is *arambha*. Each of these three could be a bodily activity or/and a speech-activity or/and a thought-activity ($3 \times 3 = 9$). One may perform each of the nine activities oneself; one may get each of the nine activities performed by someone else; one may approve of each of the nine activities done by another fellow ($9 \times 3 = 27$). Each of the twenty-seven activities could be instigated by anger or/and pride or/and deceitfulness or/and greed ($27 \times 4 = 108$).

Ritualistically related to the 108 beads of the rosary of Jaina tradition these details of the substratum of the living have much scope for their study in the light of psychoanalysis and Freudianism. A critical interpretation of these details may also help solve the problem of relation between the psychical and physical on the one hand; on the other hand it may encourage investigation of the laws of man's activity in creating what is new and original in art, science, technology, ecology, environment and so on.

The appeal coming from an ancient thinker Plotinus A.D.270 is highly appreciable in this context: "Withdraw into yourself and

look. And if you do not find yourself beautiful yet act as does the creator of a statue that is to be made beautiful. He cuts away here he smooths there he makes this line lighter this line purer until a lovely face has grown upon his work. So do you also.. never cease chiselling your statue

(b) **Harmonizing Emotions** Here quoted are a few aphorisms from a tenth century A D text of Jaina ethics with symbolic suggestions so far as emotions and sentiments are concerned

(i) Those who have been impressed with the highest *ahimsā* elixir which leads to immortality should not be distressed on seeing the improper behaviour of the ignorant ²⁰⁷

(ii) *Sacred religion is very subtle and there is no wrong in committing himsā for the sake of religion. People should not allow themselves to be thus deceived in the name of religion and should never kill embodied beings* ²⁰⁸

(iii) Never entertain the wrong idea that religion flourishes through gods and that therefore everything may be offered to them. Do not kill embodied beings under such perverted judgement ²⁰⁹

(iv) Animals should not be killed for guests in belief that there is no harm in killing goats etc. for the sake of persons deserving respect ²¹⁰

(v) With the idea that a meal prepared from the slaughter of one living being is preferable to that produced by the destruction of many lives one should never kill a living being of a higher grade ²¹¹

(vi) Beings which kill others should not be killed in the belief that the destruction of one of them leads to the protection of many others ²¹²

(vii) These kill many lives and accumulate grave sin doing this act of so-called mercy those who injure others should not be killed ²¹³

(viii) *Those in great suffering will on being killed soon obtain relief from agony' do not even kill the distressed one by having grasped the sword of such misconception* ²¹⁴

(ix) It is difficult to obtain happiness. The happy shall if killed continue to be happy do not adopt the weapon of this false reasoning for killing those who are happy ²¹⁵

(x) A disciple desirous of piety should not cut off the head of his own preceptor when he by means of constant practice

has attained such perfection of concentration as leads to a good condition of life ²¹⁶

(xi) Do not believe in the doctrine 'the body being destroyed the soul will be free' which was inculcated (around the tenth century by a religious school called Khārapaṭika now extinct), impelled by their thirst for small riches, for inducing such belief in their pupils ²¹⁷

(xii) One should not kill himself by zealously giving one's own flesh as food to another starving one seen approaching in front ²¹⁸

(c) **Harmonizing Administration** Whatever be he/she called, king or head of the state his/her administration should be governed by justice say by moral law *Only he who is evil can prosper under an evil government* Even natural phenomena are made subservient to the moral law the *Tirukkural* (Chapter 56) may be quoted here:

(i) More cruel than the murderer who takes life is the king who oppresses his subject with injustice

(ii) If the armed dacoit demand give it is oppression likewise is it oppression if the king demand gifts from his subjects

(iii) The country of the king who does not daily examine and punish evil-doers will daily lapse a little into ruin

(iv) The king whose sceptre is not straight and who consults no one in the administering of justice will lose both his country and his wealth

(v) The tears of those who groan under the oppression of a king will wash away his prosperity and might

(vi) Just governance is what gives permanence to a king's fame without justice his fame will wane and disappear

(vii) Lack of rain creates a parched thirsty world, lack of justice creates parched men in a kingdom

(viii) If a ruler is unjust, to prosper under him is shameful it is better to be poor under an unjust king

(ix) If the king of a land stray from the just and right path, even rains will fail in the land

(x) *The cows will not yield their measure of milk and the chosen ones of the land will forget their scriptures in a land where the king is unjust*

(d) **Harmony through Justice** Even as a joke reproach is painful, therefore the cultured man exhibits even to his enemies pleasing qualities and behaviour 'Even to those who do him real harm, the cultured man shows himself well behaved' 'Remember even the basest among men look like men there is nothing with which can surpass his resemblance in this world These are the sayings of Tiruvalluvar from his *Tirukkural* which may again be quoted (chapter 55) here

(i) The way justice is to be administered is to think well without inclining to either side consult the men conversant with the law and take a firm decision.

(ii) The world enjoys prosperity when the heavens send rain the people enjoy prosperity when the king is just

(iii) Scripture and reasonable codes and righteousness form the three bases of a king's justice

(iv) The king who is known to be just and who loves his subjects will retain his rule over the world for a considerable time

(v) It will rain seasonally and the harvest yield plenty in a land where the king is just

(vi) More than the lance which is sharp the straight sceptre that does not bend in injustice brings great victories to a king

(vii) *The king rules the world and justice rules the king*

(viii) The king who is not accessible easily who does not know the knowers of the law and who is unjust falls low in rank and loses the esteem of the people and ultimately ruins himself and his kingdom

(ix) The king who has the duty of protecting his subjects from the enemy and has to work for their welfare should not be deemed to be mistaken if he is strict in the administration of justice

(x) The farmer weeds out the tares from his fields in the interest of a good crop in the interest of a good men of land the king should punish the wicked and kill killers

(e) **Harmony Through Spirituality** The age of miracles has passed but the age of spirituality is resettling At the outset let us learn what has to be learnt without any doubt and having learnt follow closely what we have learnt

(i) The three jewels (right belief knowledge and conduct) should be followed even partially every moment without cessation, by a householder desirous of everlasting liberation ²¹⁹

(ii) In every thought activity there is no bondage so far as there is right belief, and there is bondage so far as there is passion ²²⁰

(iii) In every thought activity there is no bondage so far as there is right knowledge and there is bondage so far as there is passion. ²²¹

(iv) In every thought activity there is no bondage so far as there is right conduct and there is bondage so far as there is passion ²²²

(v) I bow to the philosophy of *An-ek-ānta* which is the root basis of the highest scripture which dispells the notions about elephant of persons born blind and which removes the contradictions amongst all those who entertain one-sided points of view ²²³

SANSKRIT FOOTNOTES (ROMANIZED)

T = Tattv Ārth Ādighama-sūtra S = Sarv Ārtha-siddhi

1 Mokṣa-mārgasya netāram

bhetāram karma bhūi bhrtām/

jñātāram vīva-tattvānam

vande tad guṇa-labdhaḥ// Auspicious verse of the T

2 Namo Arahantānam

namo Siddhānam namo Āriyānam/

namo Uvajjhāyānam

namo ke savva-sāhānam// The most auspicious incantation known to every Jain

3 Samyag-darśana-jñāna-cāritrāni mokṣa-mārgaḥ/ T 1 1

4 Tattv Ārtha-śraddhānam samyag darśanam/ T 1 2

5 Jīva-ā jīva āsava-bandha-samvara-nirjarā mokṣa-tattvam/ T 1-4.

6 Upayogo lakṣaṇam/ T 2 8

7 Sa dvi vidho śa-catur bhodaḥ/ T 2 9

8 Sa-kasāyatvā-jīvaḥ karmaṇo योग्यā pudgālān ādatte sa bandhaḥ/ T 8-2

9 A jīva-kāyā dharm-ā-dharm ākāśa pudgālāḥ/ T 5-1

10. The word *pudgala* with special meaning in Jainism is defined here below — Author

11 The words *dharma* and *a-dharma* with special meaning in Jainism are defined here below — Author

12. Ākāśaḥ dvi-dhā vibhaktam lok-ākāśam a-lok-ākāśam ca/ S 5-12.

13. Kāśa-ca/ T 5-39

14. Kāya-vāri-manah karma yogaḥ/ T 6-1
15. Sa āśravaḥ/ T 6-2.
16. Śubhaḥ puṇyasya-śubhaḥ pāpasya/ T 6-3
17. Mithyā-darśan-āvirati-pramāda-kaṣāya-yogaḥ bandha-hetavaḥ/ T 8-1
18. An-ādi sambandhe ca/ T 2-41
19. Prakṛti-sthitya yanubhava-pradeśāś-tad vadhayah/ T 8-3.
20. Āśrava-nirodhah samvarah/ T 9-1
21. Sa gupti-samiti-dharm-ānuprekṣā-pariśaha jaya-cāritraih/ T 9-2
22. Tapasā nirjarā ca/ T 9-3.
23. Eka-deśa karma-sankṣaya laksanā nirjarā/ S 1-4
24. Bandha hetv a bhāva-nirjarābhyāṁ kṛtsna karma vipramokṣo mokṣah/ T 10-2
25. Aupaśamik-ādi bhavyatvānāḥ ca/ T 10-3
26. Anyatra kevala samyaktva-jñāna-darśana-siddhatvebhyah/ T 10-4
27. Śaṅkā-kāṅksā-vickṛti-ānya-dṛṣṭi prasamaś-saṁstavaḥ samyag-dṛṣṭer aticārāḥ/ T 7 23
28. Yena yena prakāreṇa jiv ādayah padārthā vyavasthitāḥ-tena ten āvagamah samyag jñānam/ S 1 1
29. Mati śruti āvadhi manah paryaya kevalāni jñānam/ T 1 9
30. Tat pramāṇe/ T 1 10
31. Pragrhya pramānataḥ parināti viśeṣād arth-āvadhāraṇam nayah iti/ Sakala-viśayatvāc-ca pramāṇasya/ Tathā c-oktaḥ sakal-ādeśah pramāṇ ādhīno vikāl ādeśo nay adhīna iti/ S 1-6
32. Tad indriy ān indriya nimittam/ T 1 14
33. Śrutam an-indriyasya/ T 2 21
34. Ādye paroḥsam/ T 1 11
35. Pratyakṣam anyat/ T 1 12
36. Naigama sangraha vyavahār arju sūtra-śabde-samabhirūd-aivam bhūtiḥ nayāḥ/ T 1 33
37. Sāmānya laksanam tāvad vastunyān ek-ān-ātmanyā avirodhena hetv-arpanāt sādhyā-viśeṣasya yāthātmya-pramāṇa pravāṇaḥ prayogo nayah/ S 1-33
38. Sa dvedhā, dravya ārthikah paryāy ārthikaś-c-eti/ S 1-33
39. Uttar-ottara-sūṣma-visayatvād eśām kramah pūrva-pūrva-hetukatvāc-ca/ Evam ete nayāḥ pūrva pūrva-mahā-visayāḥ uttar-ottar ānukūlā āpa visayā dravyasyān ante śakteḥ prati-śakti vibhidyamānā bahu vikalpā jāyante/ Ta ete guṇa-pradhānatayā paraspāra-tantrāḥ samyag-darśana hetavaḥ puruṣārtha-kriyā-sādhana-sāmarthyāt tantv-ādaya iva yath-opāyam viniveśyam ānāḥ pat ādi sañjñā eva-tantrāś-c-ā-samarthāḥ/ S 1 33
40. Saṁsāra kāraṇa nivr̥ttiḥ praty āgūṇasya jñānavataḥ karm-ādāna nimitta kriyā-oparamah samyak-cāritram/ A jñāna-pūrvak-ācāraṇa-nivr̥tṭy artham samyag viśeṣanam/ S 1 1
41. Āśrava-nirodhah samvarah/ T 9-1
42. Sa gupti samiti dharm ānuprekṣā-pariśaha-jaya cāritraih/ T 9-2
43. Samāyika cched opasthāpanā parihāra viśuddhi-sūṣma-sāmparīya yathākhyātam iti cāritram/ T 9-18

44. Dharm-e'ntar-bhūtam api cāritram ante gṛhyate mokṣa-prāpteh sāṃśī-kāraṇam
iti jñāpan-ārtham/ S. 9-18
45. Uttama-kṣamā-mārdav-ārjava-śauca-satya-samyama-tapas-tyāg-śikṣicanya-
brahma-caryāpi dharmah/ T 9-6.
46. Nib-saḥyo vraṭi/ T 7 18.
47. Smṛtiḥ hīnastīti śālyam/... Tat tri vidhaṁ. māyā-śālyam, nidāna-śālyam
mithyā-darśana-śālyam iti/ S 7 18.
48. Deśa-sarvato nu-mahati/ T 7 2
49. Eṭāni vrāṭāni bhāvitāni var-susadha-vad yatna vatā duḥkha-nivṛtti-nimittāni
bhavanti/ S 7 2
50. Pramatta-yogāt prāṇa vyapa-ropanam himsā/ T 7 13
51. 'Svayam ev ātman ātmānam hinasty ātmā pramāda vān/
Pūrvam prāṇy antarānāṁ tu paścāt syād vā na vā vadhaḥ// S 7 13
52. Vān mano-guṇa-īry ādāna-nikṣepa-samity āloka-pāna bhojanāni pañca/
T 7-4
53. Bandha-vadha-cched īti bhūṣa-ropan āna pāna nirodhāḥ/ T 7 25
54. Ātma parināma himsane-
hetuvāt sarvam eva hims-astat/
Amṛta vacan ādī kevalam
udāhṛtam āśya bodhāya// Amṛta candr ācārya *Purus-ārtha siddhy-upāya*
Lucknow 1933 42
55. A sad-abhidhānam anṛtam/ T 7 14
56. Tasmād-dhīmaś-karāṁ vaco nṛtam iti niśceyam/ S 7 14
57. Krodha-loba-bhūtuva-hāsa praty ākhyānāny-anu vṛti bhūṣanam ca pañca/
T 7 5
58. Mithy-opadeśa raho bhyākhyāna kūta lekha kriyā nyās-āpahāra sākāra-
mantra-bhedāḥ/ T 7 26
59. A datt ādānam steyam/ T 7 15
60. Yatra sankleśa parināmena pravṛttis tatra steyam bhavati bāhya-vastuno gra-
hane c- a-grahane ca/ S 7 15
61. Śūny āgāra vimocit āvāsa-par-ōperodh ā karana-bhaikṣya-suddhi-sa-dharm
ā-visamvādaḥ pañca/ T 7-6
62. Stena-prayoga-tad ā-hṛt ādāna-viruddha rājya ātikrama-kṛt ādhika mān-
onmāna-pratī rūpaka vyavahārāḥ/ T 7 27
63. Māthunam a-brahma/ T 7 16.
64. Māthunasya karma māthunam ity ucyate na sarvaṁ karma. / S 7 16.
65. A hims-ādayo guṇā yasmin paripālyamāne brmḥanti vṛddhīm upayānti tad
brahma/ S 7 16.
66. Strī-rāga-kathā-sravana-tan manohar ānga nṛkṣana-pūrva-rat-ānu-smarana-
vṛty-esta-rasa-eva-śarīra-samskāra-tyāgāḥ pañca/ T 7 7
67. Para-vivāha-kāraṇa-eva-īka-parigṛhīta-ā-parigṛhīta-gaman-ān-ānga-kṛda-kāma-
tivr-ebhīni vedāḥ/ T 7 28
68. Ta ete sva-dāra-santoṣa vrāṭasy-ātikārah/ S 7 28
69. Mūrocha parigrahaḥ/ T 7 17
70. A-saty-api bāhye man-edaṁ iti saṁkalpa-vān sa-parigraha eva bhavati/ S 7 17

- 71 Manojñ-ā-manojñ-endriya-viśaya-rāga-dveṣa-varjanāni paśca/ T 7-8.
- 72 Kṣetra-vāstu hiraṇya-suvarna-dhana-dhānya-dānā-dāna-kūpya-pramāṇa-
ātikramah/ T 7-29
- 73 Kim c-ānyad yath āmīṣām vratānām draḍhīm-ārtham bhāvanāṁ pratiyante
tad vipaścidbhir iti bhāvan-opadeśah/ S 7-8.
- 74 Hims-ādiṣv-ih-āmuit-āpāy-āvadya-darśanam/ T 7-9
- 75 Dukkham eva vā/ T 7 10.
- 76 Jagat kāya sva-bhāvau vā saṁvega vairāgy-ārtham/ T 7 12.
- 77 Maitrī pramoda-kārunya mādhyasthyāni ca sattva-guṇ-ādhika-kliṣṭyamān-
āvineyesu/ T 7 11
- 78 Sattvesu maitrīm guṇiṣu pramodam
kliṣṭesu jīvesu kṛpā-paratvam/
Mādhyastha-bhavam viprīta-vṛttu,
sada mam-atma vidadhau deva// Acarya Amṛta-gaṇi (c. tenth century) *Bha-
vanadvatratnasatika* verse 1 (in the *Jñānapiṭha-pūjanālī* New Delhi, 1969)
- 79 Dig deś-ān artha danda virati sāmāyika proṣadh-opavās-opabhoga-
paribhoga parimān ā-tithi-samvibhāga-vrata-sampannaś-ca/ T 7 21
- 80 Ūrdhv ādhas-tiryag vyatī krama-kṣetra-vṛddhi-smṛty antar-ādhānāni/ T 7-30
- 81 Ānyana preṣya-prayoga-labha rūp-ānupāta-pudgaia kṣepāḥ/ T 7-31
- 82 Kāndarpa-kautukya-maukhary ā-samīkṣy ādhi karan-opabhoga paribhog
anarthakyāni/ T 7 33
- 83 Yoga-duṣprāni-dhān ānadara smṛty anupa-sthānāni/ T 7 33
- 84 A praty-avekṣat āpramāṇit otsarg ādāna samastar-opakraman-ān ādara
smṛty anu pāsthānāni/ T 7 34
- 85 Sa-citta-sambandha-sammān ābhīṣava-duḥpekṣ-āhārāḥ/ T 7 35
- 86 Sa-citta nīkṣep-āpidhāna para-vyapadeśa-mātsarya-kāl atīkramāḥ/ T 7 36
- 87 Anugrah ārtham svasy-ātisarga dānam/ T 7 38
- 88 Viddhi dravya dātṛ pātra viśeśāt tad viśeśah/ T 7-39
- 89 Tatas-ca punya-phala-viśeśah kṣitī ādi-viśeśād bīja-phala-viśeśa vai/ S 7-39
- 90 Tapo dharme ntar bhutam api prthag-ucyate/ S 9-3
- 91 An-āsan āvamaudarya vṛtti parīsamkhyāna-rasa-parityāga-vivikta-śhyy
āsana kāya-kleśā bahyam tapah/ T 9-19
- 92 Prāyaś-citta vinaya vaiyāvṛtitya-śvādhyāya-vyutserga dhyānāny uttaram/
T 9-20
- 93 Jñānam-ev ā parispand āgni sikhā vad avabhasamānam dhyānam/ S 9-28
- 94 Māraṇ-āntikīm sai lekhanām joṣṭā/ T 7 22
- 95 Upasarge durbhikṣe
jarasi ruḍḍyām ca nihprafīkare/
Dharmāya tanu vimocanam
āhuh sai lekhanām āryāḥ//Samanta-bhadr ācārya (second century A D)
Ratna karanda-śrāvaka-ācāra Delhi 1951 verse 122
- 96 Kim ca maranasy ānistatvad yatha vanijo vividha panya-dān-ādāna
sancaya-parasya / S 7 22
- 97 Jivita-maran āśaśā nūtr ānurāga-sukh ānubandha-nidānāni/ T 7-37
- 98 Chan-odadhī valayam ghana-vāta valaya-pratiṣṭham/ Ghana-vāta-valayam

- 99 Sarva-pad-ārthānām sādāraṇa-āvagāhāna-hetutvam any-ā-sādāraṇam/ S 5-18.
100. Ākāśasy-ān-antāḥ/ T 5-9
- 101 Samantād an-antasy-āloka-ākāśasya bahu-madhyā-dada-bhāvino lokasya samathan-ādi-vidhir-vyākhyātā/ S 9-7
102. Lok-ākāśa-vagāhā/ T 5-12.
- 103 Utpāda-vyaya-dhruvya-yuktasā sat/ T 5-30
- 104 Sad dravya-lakṣaṇam/ T 5-29
- 105 Cetanasy-ā-cetanasya vā dravyasya svām jātīm a-jahata ubhaya nimitta-vaśād bhāv-antar-āvāptir utpādanam utpādaḥ/ Mṛt-piṇḍasya ghaṭa-paryāya-vat/ Tathā pūrva-bhāva-vigamanam vyayaḥ/ yathā ghaṭ-otpattau piṇḍ-ākṛtayaḥ/ S 5-30
106. An-ādi-pāṇīnīka-sva-bhāvena vyay-oday-ā-bhāvād dhruvati sthānibhavat iti dhruvāḥ/ S 5-30
- 107 Tad bhāv-āvyayam nityam/ T 5-31
- 108 Guṇa-paryaya-vaḍ dravyam/ T 5-38
- 109 Dravy-āśrayā nirguṇā guṇāḥ/ T 5-41
- 110 Tad bhāvāḥ parināmāḥ/ T 5-42.
- 111 Sva-nimittas-tāvaḍ an-antānām-a-guru laghu guṇānām āgama-prāmāṇyād- abhyupe-gamya mānānām sat sthāna petitayā vṛddhyā hānyā ca pravarta- mānānām. / S 5-7
- 112 Na tath-ākāśam pūrvaḍ dham ādīny uttara-kāla-bhāvini/ S 5-12
- 113 Jīvāś-ca/ T 5-3
- 114 Paraspar-opagraho jīvānām/ T 5-21
- 115 Samsārīno mukṛtā-ca/ T 2 10
116. Āha, anā parinirvṛtā gati jaty ādi. / S 10-9
- 117 Samsārīnaś-treśa-sthāvarāḥ/ T 2 12
- 118 Sa-manask-ā-manaskāḥ/ T 2 11
- 119 Dv-īndriy-ādayaś-treśāḥ/ T 2 14.
120. Kmi pipṛikā-bhramara-manuṣy-ādīnām ek-āika vṛddhārd/ T 2 23.
- 121 Pṛthivy-ap-tejo-vāyu-vānaspataḥ sthāvarāḥ/ T 2 13
- 122 Eṣām pṛthivy-ādīnām-āne cātūr vidhyam uktam praty-ekam/ / S 2 13
- 123 Pṛthivy-ap-tejo-vāyu-manāśa pudgala-dravye ntar bhavanti/ S 5-3
- 124 ...Ten-anya-vādi-parikalpitānām pṛthivy-ādīnām nirvṛtāḥ kṛtā bhavati/ S 5-3
- 125 Rūpīnā pudgalāḥ/ T 5-5.
126. Sparśa-raśa-gandha-varṇa-vantaḥ pudgalāḥ/ T 5-23
- 127 Saṅkhyey-ā-saṅkhyeyāś-ca pudgalānām/ T 5-10.
- 128 N-āṇaḥ/ T 5-11
- 129 Pradeśa-mātratvat/ S 5-11
- 130 Ākāśa-pradeśasy-ākaśasya pradeśa-bhed-ā-bhāvād-a pradeśatvam anor apl/ S 5-11
- 131 Śāśira-vān-manah-prāṇ-āpānāḥ pudgalānām/ T 5-19
- 132 Audārīka-valkṛīyik-āhāraka-tājjasa-kārmanāni sarīrāṇi/ T 2-36
- 133 Vīṣṭa-nāma-karm-oday-āpāṇīta-vṛttīni śrīyanta iti śarīrāni prakṛti vīṣṭa-odaya-pāṇīta-vṛttīni.../ S 2-36.

- 134 Vāg dvi vidhā dravya-vāg, bhava vāg, iti/ / S 5-19
 135 Mano dvi-vidham dravya-mano bhava-manas-c-eti/ / S 5-19
 136 Kaś cid-āha, mano dravy-āntaram rūp-ādi parināma-rahitam anu mūtram / S 5-19
 137 A-drsta vabād asy ālata-cakra vat paribhramanam / S 5-19
 138 Vīry-āntarāya-jñān avarana ksay-opasam-āng opāṅgānām. / S 5-19
 139 Sukha-duḥkha-jīvita-maraṇ opagrahāś-ca / T 5-20
 140 Sad a-sad vedy odaye ntaraṅga hetau sati bāhya-dravy ādi-paripatka nīmitta-vaśād utpadyamāna. / S 5-20
 141 Pudgalānām pudgala-krti upakāraṁ iti/ / S 5-20
 142 Śabda bandha saukṣmya sthāulya samsthāna bheda tamaś chāy ātap-odyota vantaś-ca/ T 5-24
 143 Ca śabdena nodan ābhigñā ādayah pudgala-pariṇāmāḥ. / S 5-24
 144 Aṇavaḥ skandhāś-ca/ T 5-25
 145 Bheda-saṅghātebhya utpadyante/ T 5-26
 146 Bhedaś aṇuḥ/ T 5-27
 147 Bheda-saṅghatābhyām cākṣuṣaḥ/ T 5-28
 148 Snigdha rūkṣatvād bandhaḥ/ T 5 33
 149 Na jaghanya guṇānām/ T 5 34
 150 Guna sāmye sadrśānām/ T 5-35
 151 Dvy adhik ādi guṇānām tu/ T 5-36
 152 Bandhe dhikau pāriṇāmikau ca/ T 5-37
 153 Lok-ākāśa vibhāgaś-ca dharm ā-dharm āsti kāya-sad bhav ā sad bhāvād vij-ñeyah / S 5 12.
 154 Agāre vāsthitā ghata iti yathā tathā dharm ā-dharmayoḥ lok ākāśe vāgāho na bhavati/ Kim tarhi? Kṛtane tlesu tāla vad iti/ S 5-7
 155 Nis-kriyāni ca/ T 5 7
 156 Kāśaś-ca/ T 5 39
 157 Tad ubhayam laksanam kāśasya vidyate/ Tad yathā / S 5-39
 158 So nanta samayah/ T 5-40
 159 Sāmpratikasy aikah / S 5-40
 160 Evam sankhyey ā-sankhyey ān anta pradāśānām / S 5-14
 161 A sankhyeya-bhāg ādisu jīvānām/ T 5-15
 162 Tad yathā ekasmin n-a-sankhyeya-bhāge eko jīvo vāstībhate / S 5-15
 163 Pradāśa-sam hāra visarpābhyām pradīpa vat/ T 5-16
 164 Bharat airavatayor vṛddhi hrāsau saṁ samayābhyām ut sarpiny ava sarpinībhyām/ T 3 27
 165 Ava-sarpinyāḥ parimānam daśa-sāgar opama koṭi kotyah/ Ut-sarpinyā api tāvatya eva/ S-obhayi kalpa ity ākhyāyate/ S 3-2
 166 Anubhav āyuh pramān ādi-kṛtau/ / S 3-27
 167 Pralayah prāṇinām evam prāyem opajanīyate/
 Sura-sindhoś-ca sindhoś-ca khe-car īdes-ca vedikāḥ// Guna bhadr-ācārya
Mahāustarapurana (A D 947) Part 2 (New Delhi 1954) 76 449
 168 Khaga-giri ganga-du vedm khudda-bil ādān viśamti ā-sarpā/

- Neritī dayā kha-cara-sūrā maṇussa-jugal-edi bahu-jīve// Nemi-candra-siddhanta-cakravartin, *Tri-loka-sūtra* (tenth century) (Bombay-V.S 1975) 865.
- 169 Yasy-odayād asthī bandhana-viśeṣo bhavati tat saṁhanana-nāma/ Tat sad-vidham/ *Yajñ-arabha-nārāca-saṁhanana-nāma.* / S. 8-11
- 170 Sama-caturaśra-saṁsthāna-nāma/ S. 8-11
- 171 Nityam nirmala-niḥ-svedaṁ go-kāra-niḥka-śaṅkitaṁ/
Divya-saṁhati saṁsthāna-rūpa-saurabha-lakṣaṇam//
Ananta-vīrya-paryāptam sva-hita-priya bhāṣaṇam/
Svābhāvika-pavitṛ ātma-daś-āśīśaya-sobhitam// Jina-sen-ācārya, *Harī-vaṁśa purāṇa* (A.D. 783) (New Delhi 1962) 3 10-11
- 172 Nimes-onmeṣa-vigama-prasanta āyata-locanaṁ/
Su vyavasthita su-śaṅkita-nakha keśa-opasobhitam//
Tyakta bhukti jar āśītam a-cchāyāṁ chāyay-orjitaṁ/
Ekato mukham apy accha-catur mukha manoharam//
Dvi yojana śāte kṣaṇī-subhikṣatv-opapādaḥ/
Upasarg āśumat pīda-vyapoham gagan-āyanaṁ//
Sarva vidy āspadam karma kṣay-odbhūta-daś-ādbhutaṁ/
Dṛṣṭam śrutam vapur jainaṁ vyadhata jagataḥ sukham// *Ibid* 3 12 15
- 173 *Ibid* 3 16-30
- 174 Kṣemam sarva prajānāṁ prabhavatu balavān dhārmiko bhūmi pālāḥ,
Kāle kāle ca samyag vitaratu maghava vyādhayo yāntu nāśam/
Dur bhikṣam caura-mārī kṣaṇam api jagatāṁ mā sma bhūj-jīva-loke,
Jain-endram dharma-cakraṁ prasaratu satatam sarva-saukhya-pradāyī//
Sānti pāṭha in Jñānapīṭha pūjyaṇi Delhi, 1969) page 87
- 175 Parjanya pavan ārk endu dhar āmbudhī purandarāṇi/
Amī viśv-opakāreṇa vartante dharma rakṣitāḥ// Prabhā-candra Sūri (eleventh century) *Jñān-ārṇava* (Com Kshullak Sahajānanda) Meerut 19 1,205
- 176 Pap-ardhu jaya-parājaya-sagara para-dāra-gamana-caury-ādyah/
Na kadācan āpi cintyāḥ pāpa-phalam kevalaṁ yasmāt//
Vidyā vānīya masī kraī sevā-śīlpa-jīvinām pumsām/
pāp-opadeśa dānam kadācid api n-aiva vaktavyam//
Bhūi khanana vṛkṣa motana-śāśvata-dalan-āmbu-secan-āśīni/
Nihkāraṇam na kuryād dala phala-kusum-occayān api ca//
Asi-dhenu visa hut āśana līngala karavāla karmuk āśīnām/
Vitaranam upakaranānām himśyāṇi parihared yasmāt//
Rāg ādi vardhanānām dusta kathānām a bodha bahulānām/
Na kadācana kurvīta śravaṇa ājāna-śīlpa-āśīni//
Sarv ānārtha prathamam mathanam śaucasya sadma māyāyāḥ/
Dūrāt parihaṇāyāḥ caury āsaty āspadam dyūtam// Amṛta-candr ācārya
Ibid 141-46
- Yadeka bindoh pracaranti jīvāś
cet tat tri lokāṇi api pūrayanti/
Yad viklavāś-cemam amuṇi ca lokam
yasyanti tat kaśyam avāśyam asyet// *Asā-dhar ācārya kalpa Sāgāra-dharm*
Amṛta (Phaltan, Vira Era 2488) 2-4

- 177 Avanti-tala-gatānām kṛtrīm-ā-kṛtrivāpām
Vana-bhavana gatānām divya-valmānikānām/
Iha manuṣya-kṛtānāṁ deva rāj-arcitānāṁ,
Jina-vara-niṣayānāṁ bhāvato'haṁ smarāmi//
Kṛtrīm-ā-kṛtrima jina-caitya-pūj-ārghya in Jñānapīṭha-pūjāṇali (New Delhi, 1969) 3
- 178 Jyotiṣ vyantara-bhāvan-ānara-grhe merau kul-ādrau tathā,
jambū-śālmali-caitya-śākhisu tathā valka-śra-rīpī-śdriṣu/
Iṣv ākāra-girau ca kuṇḍala-naga dvīpe ca Nand-īṣvare
Sāile ye Manuṣ-ottare Jina-grhāḥ kurvantu te maṅgalam // *Maṅgal-aṣṭaka*
in *Jñānapīṭha-pūjāṇali (New Delhi, 1969) 7*
- 179 Jyotiṣ-grha-pradīp-āṅga-tūrya bhojana-bhājanaiḥ/
Vāstra-māly-āṅga-bhūṣ-āṅgaṣ mady-āṅgaś-ca drumair-abhāt// Jina-sen
ācārya *Ibid* 7,80.
- 180 Jyotiṣ-āṅga-drumā jyotiṣ-chaṇḍa-candr ārka maṇḍalāḥ/
Aho-rātra kṛtāḥ bhedaḥ bhindanto bhānti santatam//
Sodyāna-bhūmayas-citrāḥ prāsāda bahu bhūmayah/
Grh-āṅga-druma-khand-ottāḥ mandayanti nabho ṅganam//
Viśāī āyata-śākhābhil padma kuṇḍala pallavāḥ/
Dhārayanti pradīp-ābhān pradīp-āṅga-mahī ruhāḥ //
Catur vidhaḥ śubhaḥ vādyam tataḥ ca vitataḥ ghanam/
Susraḥ ca srjanty atra tūry-āṅga-druma-jātayah//
Ṣaḍ rasāny aṣṭi mṛgāṇi catur bhedaṇi bhoginām/
Bhojan-āṅga-drumā nānā-bhojanāni srjanti te//
Pātrāṇi sthālakam cola-sauvarṇ-āḍīny-anekaśah/
Bhojanani vicitrāṇi bhājan āṅgāḥ srjanty-alam//
Patta-cīna-dukūḍāni vāstrāṇi vīvidhāni vai/
Bibhrānāḥ skandha-śākhāsu bhānti vāstr āṅga pādapaḥ//
Mālatī malik ādy udyat kusuma-grathitāni tu/
Bhānti mālyāni bibhrāṇā māly-āṅga-dharaṇi ruhāḥ//
Hāra-kuṇḍala-keyūra kati-sūtr ādibhiś-citāḥ/
Bhūsaṅgaṣ bhūṣit āṅgaś-ca bhānti strī puruṣ-oditaiḥ//
Madya-bhedāḥ prasann ādyā mada-śakter vidhāyakāḥ/
Sampādyante nara-strīnām hṛdyā mady āṅga pādapaḥ//
Daśadhā kalpa vṛkṣ-ottamaḥ bhogaṁ yugmāni bhuṅjate/
Daś-āṅga-bhoga-cakr eṣā bhogato bhy-adhikaḥ tadā// *Ibid* 7 81 91
- 181 Triṣu lokeṣ-ūrdhvam adhas tiryak ca dehasya samantato mūrochanam sam
mūrochanam avayava prakalpanam/ S 2 31
- 182 Pṛthivy ap-tejo-vāyu-vanaspatayah sthāvarāḥ/ T 2 13.
- 183 Catvārāḥ sparśan-endriya prāṇah kāya-bala-prāṇah ucchvāsa nuśvāsa
prāṇah, āyuh prāṇaś-c eti/ S 2 13.
- 184 Bahūnām upabhoga-hetuvona sādharāṇaṁ sarīram yato bhavati tat
sādharāṇa-sarīra nāma/ S 8-11
- 185 Sarīra-nāma-karm odayān-nirvartyamānāṁ sarīram ek-ātmā-bhoga-kāraṇam

- yato bhavati tat praty-eka-sarīra-nāma/ S 8-11
186. Kṣiti-sallīa-dahana pavan
 ārambhaḥ viphalam vanaspati-cchedan/
 Sarāṇaṁ sārāṇaṁ api ca
 pramāda-caryāṁ prabhūṇānti// Samanta-bhadr ācārya (second century A.D)
Ratna-karaṇḍa-śrīrāk-śāstra (Delhi 1951) verse 80
- 187 Refer to footnotes 176 and 177 above.
- 188 Gṛhato muni vanam itvā gur ūpa-kāṇṭhe vrātāni pari-grhya/
 Bhāksy-śāsanas-tapasyann-utkrstaś-cela-khanda-dharah// Samanta-bhadr
 ācārya *Ibid* verse 147
- 189 Kṛtvā dharma-vighātam viśaya-sukhāny anubhavanti ye mohāt/
 Āchidyā tarūn mūlat phalāni grhṇanti te pāpāḥ// Guna-bhadr-ācārya (10th
 century A.D) *Ātm-anu śāsanā* Sholapur 1961 verse 24
- 190 Kṣiti gatam-iva vaṭa-bījān patra-gatam dānam-alpam api kālē/
 Phalati-cchāya-vibhavaṁ bahu-phalam iṣṭam śarīra bhṛtām// Samanta
 bhadr ācārya *Ibid* verse 116
- 191 Sāla-duma-majjhayāre jaha sāle gāma hoi duma-rāyā/
 Iya sumdara-āyariē suṁdara-sīse muneyavve//
 Eramda-majjhayāre jaha sāle nāma hoi duma rāyā/
 Iya sumdara-āyariē mangula-sīse muneyavve//
 Sāla duma-majjhayāre eramde gāma hoi duma rāyā/
 Iya mangula āyariē sumdara sīse muṇeyavve//
 Eramda-majjhayāre eramde gāma hoi duma rāyā/
 Iya maṁgula āyariē mangula-sīse muṇeyavve// *Sihān-āṅga-sūtra* (Thane)
 44 445 (1-4)
- 192 Bhava leśyā kasay-odaya-ranjita-yoga pravrttit itī kṛtvā audayik ity-ucyate/
 S 2-6
- 193 Sa sad vidhā. kṛṣṇa-leśyā nīla-leśyā kāpota-leśyā, tejo-leśyā padma leśyā,
 śukla-leśyā c-eti/ S 2 6
- 194 An-ek ānt-ātm ārtha prasava phala bhār āti vinate
 Vacah parn ākṛṇe vipula-naya-śākhā-śata-yute/
 Samut tunge samyak pratata-mati mūle prati-dinaḥ
 Śruta-skandhe dhīmān ramaystu mano-markatam amum// Guna bhadr
 ācārya *Ibid* verse 170
- 195 Yathā mah-ārṇave nāvō vivara-pidhāne sati tad āśrayānāṁ vināśō vaśyam
 bhāvi chudra pidhāne ca nurupadravam tathā karm-āgama-dvāra-saṁvaramē
 sati n āsti śreyah pratibandhaḥ/ S 9-7
- 196 Īryā bhāṣa-aīṣan-ādāna-nukṣep-otsargā samitayaḥ/ T 9 5
- 197 Himsyante tula-nālyām tapt ayasi vinīhate yad vat/
 Bahavo jīva yonau hīṁsyante maitheune tad-vat// Amṛta-candr-ācārya *Ibid*
 108
198. Ye nija kalatra-mātram parihartuḥ śaknuvanti nahi mohāt/
 Nibbeṣa-ḍeṣa-yosin nīcavanarūṁ tair-api na kāryam// Amṛta-candr ācārya *Ibid*
 110

- 199 Grām-ācīnām avadhi-kṛta-parimāṇah pradeśo deśaḥ/tato nivṛttir deśa-
viratir vratam/ pūrvavad bahir mahā-vratatvam vyavasthāpyam/ S 7 21
- 200 Dik prācy-ācīḥ/ tatra prasiddhāir-abhijñānair avadhim kṛtvā niyamaḥ dig
vratam tato bahir-trasa-sthāvara-vyaparopāṇam nivṛtter-mahā-vratatvam
avaśeṣam/ S 7 21
- 201 Śhūti prabhāva-sukha-dyuti-leśyā-viśuddhī Indriy-āvadhi viśayaśo dhikāḥ/
T 4-21
- 202 Gati śārīra-parigraha ābhīmānato hīnāḥ/ T 4-22
- 203 Āpaga-sāgara-anānam accayaḥ śikat āśmanām/
Giri-pāto'gni-pātāśo ca loka-mūḍhaṁ nigadyate// Samanta bhadr-ācārya, *Ibid*
verse 22.
- 204 Sad-a-sator avisēṣād yadṛcch-opalabdher-unmatta vat/ T 1 32
- 205 Eken ākarṣaṇtī śāsthyantī vastu tattvam itareṇa/
Antena jayati Jainī nītir manthāna netram iva goṣī// Amṛta-candr ācārya
Ibid verse 225
206. Caritra-mohanīyam dvidhā/ A kaṣāya-kaṣāya bhedāt/ .A kaṣāya vedanīyam
nava-vidham/ .An ant ānu bandhy ādi vikāpat/ S 8-9
- 207 Amṛtaiva-hetu bhūtam paramam a-himsā ras-āyanam labdhvā/
Avalokya bālāśānām a-samañjesam akulair na bhavitavyam//
Amṛta-candr ācārya *Ibid* verse 78
- 208 Sukṣmo bhagavān dharmo dharm ārtham himsane na doṣo sti/
Iti dharmo-mugdha-hṛdayair na jātu bhūtvā śārīrino hirsyaḥ// *Ibid* verse 79
- 209 Dharmo hi devatābhyah prabhavati labhyah pradeyam iti sarvam/
Iti dur-viveka-kalītān dhīśānām na prāpya dehino himsyāḥ// *Ibid* verse 80
210. Pūjya-nimittam ghāte chhāg ācīnām na kopi doṣo sti/
Iti sampra-dhārya kāryam n ātithaye sattva-saṁjñāpanam// *Ibid* verse 81
- 211 Bahu-sattva ghāte-janitād asanād varam-eka sattva ghāt oṭham/
Ity ākalayya kāryam na mahā sattvasya hīmsanam jātu// *Ibid* verse 82
- 212 Raksā bhavati bahūnām ekasyaiva āsya jīva haranena/
Iti matvā kartavyam na hīmsanām hīmsra sattvānām// *Ibid* verse 83
- 213 Bahu-sattva ghatino mī jīvanta upārjasyanti guru pāpam/
Ity anukampām kṛtvā na hīmsantīyah śārīrino hirsyaḥ// *Ibid* verse 84
- 214 Bahu-dukhān sañjñapitāḥ prayānti tv a cirena dukh vicchittim/
Iti vāsanaḥ kṛpānām adāya na dukkhin-opi hantavyāḥ// *Ibid* verse 85
- 215 Kṛcchreṇa sukh-āvaptir bhavanti sukhino hatāḥ sukhina eva/
Iti tarha mandal āgrah sukhinām ghātāya n ādeyah// *Ibid* verse 86
- 216 Upalabdhī-sugati sādhana samādhu-sārasya bhūyaso bhyāsāt/
Sva-guroḥ śīsyena śīro na kartanīyam sudharmam abhilaṣatā// *Ibid* verse 87
- 217 Dhana iva pipāsītānām vineya viśvāsanāya darśayatām/
Jhatiti ghata cataka-mokṣam śraddheyam n aiva Khāra patikānām// *Ibid*
verse 88
- 218 Dṛṣtvā param purastād āśanāya kṣāma kuksim āyāntam/
Nija-māmsa dāna rabhasād-ālabhanīyo na c-ātm āpi// *Ibid* verse 89
- 219 Iti ratna-trayam etat prati-samayam vikālam api grhasthena/
Paripālaniyam anīśaṁ niratyayaṁ muktam abhilaṣatā// *Ibid* verse 209

- 220 Yen-āmsēna sudratis ten-āmsēn-āśya bandhanam n-āsti/
Yen-āmsēna tu rāgas ten-āmsēn āśya bandhanam bhavati// *Ibid* verse 212.
- 221 Yen āmsēna jnanam ten-āmsēn-asya bandhanam n asti/
Yen āmsēna tu rāgas-ten āmsēn āśya bandhanam bhavati// *Ibid* verse 213
- 222 Yen āmsēna caritram ten-āmsēn āśya bandhanam n āsti/
Yen āmsēna tu rāgas ten-āmsēn āśya bandhanam bhavati// *Ibid* verse 214
- 223 Param āgamasya bījaṁ nisiddha jāty andha-sindhura vidhānam/
Sakala naya vilasitanam virodha mathanani namāmy an-ek-antām//
Ibid; verse 2

SIKHISM AND THE ENVIRONMENT

Surjit Jolly

Nature is actually a bridge between man and *atal* (permanent) *abchal* (stable) *agam hond* (impassible) Guru Nanak, founder of the Sikh religion, has assigned divine attributes to nature. Sikh religion and philosophy are deeply related to nature, the animate and the inanimate world as verses in Guru Granth Sahib demonstrate.¹ Sikhism deals with natural phenomena: animals and birds, seasons, flora and fauna, and above all, the creation of the world. Part of God's divine plan is to have Himself represented in the environment. According to Sikhism, man should have respect for God's creation and man must know the eternal truth of his place in the universe. Being creator of the world, God did not confer absolute power on man to control and dominate nature. The human race is not an alien species foisted upon this planet to dominate and exploit it, but rather an integral part of nature itself linked to the rest of creation by indissoluble bonds. Man's relationship with the environment is physical and spiritual. Professor O.P. Dwivedi (writing with B.N. Tiwari) explains this phenomenon as follows.

The physical environment may be comprehensively defined as the sum of all social, biological or chemical factors comprising the surroundings of man, and the spiritual environment reflects man's relationship with God: that is, a set of normal norms (both standards of character and rules of conduct) and duties and obligations (both moral and legal) to his fellow beings and to all other species. Man is expected to maintain both the physical and spiritual relationship so that neither his own welfare nor the universe is endangered due to

his activities. In order to maintain such a balance, man must understand that, in some sense, *everything* is normally relevant and spiritually sacred.²

Thus man must maintain such a balance between both physical and spiritual relationship that neither his own well-being nor that of the universe is threatened

II SIKH THEORY OF CREATION

In the *Mul Mantra* (the seminal formula) while discussing the basic attributes of God Guru Nanak calls him the *Karta Purukh* (creating power of the universe) He perceives Him as the o the inner self of all living beings. He Himself is the creator and the created, including the act of creation He is the master of all forms of the universe, all modes of nature and all elements of the physical world Guru Granth Sahib states

Thou the Primal Being all pervasive beyond extent
creator unknowable Thy limit
and Thou are Immanent too pervading all
merged in one³

God Himself is the source of birth, life and death of all beings He is the omniscient, the basic cause of the universe and the personal God of all Sikhism teaches that the universe was created through His divine will and with His word as stated in Guru Granth Sahib (all page numbers listed at the end of verses are from this reference)

From the Divine Command occurs the creation
and the dissolution of the universe (p 117)

In the beginning there was no earth, sky, sun or man, neither Brahma nor Vishnu nor Mahesh existed. Human beings their creeds, the cycle of birth and death, pleasure and pain, and the sacred scriptures were all non-existent. He alone existed in this akhand smadhi (unbroken trance) Suddenly the Divine Samadhi

disrupted and a will to create sprang up in him. He the creator brought all the worlds and the underworlds into existence through his word

for millions and millions of countless years was
spread darkness
When existed neither earth nor human but only the
limitless Divine Ordinance
Then existed neither day nor light nor sun or moon
The Creator into unbroken trance was absorbed
Then were not Brahma Vishnu or Shiva
None other than the sole lord was visible
Neither existed then female or male or caste or birth
None suffering or joy received
Then were not instituted recitation of scripture or
Keeping of vows fasts or worship offerings
Creating continents, spheres and nether worlds
The hidden He made manifest (pp 1035 36)

He is the only creator The beauty of His creation is another incomparable characteristic The physical world is full of wonderful specimens of His creation as has been beautifully depicted by Guru Granth Sahib

Marvelous the multiplicity of creation, wonderful their
distinctions
Marvelous creations forms wonderful its variety
Marvelous the motion of air wonderful is water
Marvelous is fire with its strange pranks (p 463)

He is the only creating force and no creation exists or is possible or even conceivable without or beyond Him The divine will was the basic cause of creation and the universe was produced by His word or hukum (order) Guru Nanak says

One word and the whole Universe throbbed into being (p 3)

From His one word all creation sprang up flowing out like a multitude of rivers How the genesis took place how much time was involved what was the date are the questions which are still puzzling and unanswerable Guru Granth Sahib mentions

What the hour and occasion
 What the date and day
 What the season and month
 When creation began?
 Had Brahmins found the answer
 In their scriptures would they have recorded it
 Nor have the Kazis from Koranic record
 The Yogis know not the date and day season or month
 The Creator who made the universe alone
 Knows the answer (p 4)

Why was the universe created? The ancient thinkers believed that the motive behind its creation was to make man understand the nature of prakriti ⁴ and to cause men to learn from the environment ecology fauna flora birds animals and His all natural creations around him The process of creation by the will of God has been depicted

From Primal truth emanated air
 From air emanated water
 From water emanated three worlds
 And Himself He merged with the Creation. (p 19)

He does not merely create Having brought the world into being He sustains nourishes protects and develops it Moreover He is present in nature

In nature we see Him
 In nature do we hear Him speak
 In nature lies the essence of joy and peace
 Earth skies and nether regions comprise nature
 The whole creation is an embodiment of Him. (p 464)

The above assertion is further substantiated in the following verse

Thou created the nature and resides in that (p 83)

III THE GREAT ELEMENTS

Magnificent nature is the symbol of His artistic vision. The

Creator gave shape to nature from five elements, which means a state in which the five basic elements are in perfect equilibrium and harmony. Whenever the balance is in disequilibrium it leads to abnormalities in nature. Sikh Gurus have given prime position to these five elements in whose lap this universe grows.

Air is the vital force, water the progenitor,
The vast earth the mother of all,
Day and night are nurses fondling all
Creation in their lap. (p. 8)

Further it is written that

Of five elements hast Thou made creation. (p. 736)

Again in Guru Granth Sahib five elements are depicted as follows

He created night and day, seasons and occasions,
So also air, water, fire and nether regions.
Amidst these has He fixed the earth, the
Place for Righteous Action. (p. 7)

At another place it says

By Thy might are created air, water,
fire and the earth laden with dust. (p. 464)

There are numberless forms of air, water and fire and they all sing praises of their creator as it is said

Numberless forms of air, water and fire are existing
(p. 7)

Air, water, fire, land, thee
Dharmraj⁵ lauds Thee at Thy Righteous Portal. (p. 6)

These elements are essential for peace, happiness, tranquillity and development of humanity. There is no moment when separation between man and nature is possible. Balance between nature and human beings is an integral part of the universe.

The first of living things is water
whereby is each object sustained (green and fresh) (p
472)

Water has its own unique place in Sikhism. The geographical situation of Punjab is such that rain is always welcomed, as it is anywhere else in the world. The monsoon having travelled a long distance, its arrival in the form of rain was an occasion for celebration and dancing:

Lo, God hath rained all over so sing
Yea the song of bliss
Yea the Lord's praise for the love of God
For man hath become magnified (p 106)

Numerous rivers providing water for life and cultivation have risen by His exaltation and order as had been said

All the endless expense of creation arose
out of one note
Giving rise to millions of streams (p 3)

There are various hymns regarding rains and water in Guru Granth Sahib

By Divine Ordinance rains grace
Thereby the holy in unison the Name Divine
That has brought joy peace and tranquility
Contemplate bliss
The Lord himself has made joy pervasive
Of every thing has He sent increase
In His grace to all has He granted fulfillment
Mighty bestower! Thy bounty shower that all
Creation may be fulfilled (p 104)

At another place in Sikh scripture we find

From the Supreme Lord has come rain
That to all creation has brought joyful living
Gone is suffering true joy has come (p 105)

It discusses at length various qualities properties and blessings of water

Churned by the Mudrachal mountain
 The sixty-eight bathing places that they shun by
 The gods are sanctified
 Concourses there are held and divine discourses delivered
 From raining clouds grows grain, sugarcane and cotton
 That to the nakedness of all provides cover
 From rain clouds comes grass on which feed kine
 Whose curd the womenfolk churn
 With ghee from that obtained are performed
 Burnt offerings ritual feast and manifold worship (p 105)

IV PLANTS AND VEGETATION

The life-giving process in water which leads to the development of vanaspati and flora has been widely acclaimed by Sikhism. Water goes into the womb of earth to produce vegetation which is used as food for human beings and fodder for animals. Plants and trees are used in various household tasks and they have medicinal properties. Animals are fed on plants and give milk which is subsequently used for religious sacraments and ceremonies. Although tree worship is not prevalent among Sikhs, cultivation and farming have been emphasized to a great extent. Sikh philosophy deals with the garden, fields, flowers, trees, growth and decay, pruning and grafting, manuring and weeding, and so on. As Guru Granth Sahib says

The tiller tills the soil with his whole heart
 ploughing and making effort that his progeny
 may thereby find substance (p 166)

Again speaking about the garden and gardening, it relates how the gardener takes care of each and every leaf of the garden

In an orchard are planted numerous trees
 In that orchard has the tree of ambrosial Name born
 fruit
 One sole Gardener this orchard cultivates
 Of each leaf and twig is mindful
 All manner of vegetation in it is planted
 All bearing fruit none barren. (p 385)

At another place, it depicts

The mind is the ploughman the practice is husbandry
 The effort is water and the body is the field
 Sow the name and put the manure of contentment
 and keep the garb of humility
 With karmas of love the crop will grow see such
 house is fortunate (p 595)

The law of nature is that when fruit comes flowers wither away

The forest hath blossomed for fruit
 And when there is fruit the flowers are no more (p
 1167)

Trees and plants are full of life which is shown by the sap and
 the growth of trees So unnecessary felling of trees and jungles is
 forbidden Jungles trees and earth decorate with greenery and
 vegetation.

There is one tree its boughs are innumerable
 The flowers and leaves are full of sap
 This is the garden of nectar that perfect Hari
 hath made it. (p 970)

At another place it is said

Purusha is like the beautifully coloured
 earth studded with gems of grass. (p. 322)

Guru Granth Sahib gives detailed and beautiful descriptions of
 various seasons under the heading of "Barah mah The calling of

peacocks is juxtaposed with the coming of the Savan or rainy season.

Peacocks are beckoning sweetly, O sister mine
Monsoon is here (p 557)

Again it is described

Lo the month of Shravan hath come and it pureth in
God s mercy
Now dwell thou on the Lord s name by the Guru s
grace
Yea it raineth incessantly and one is cooled and lo,
dispelled are all one's woes.
The whole earth is now decked in green and seed
Thart sustaineth thee hath sprouted with abandon (p
1250)

The arrival of spring is welcomed in these words

The spring hath dawned all vegetation is in bloom
And my mind too hath flowered attuned to the guru
(p 1176)

Again it is said

When it is spring all vegetations is in bloom (p 1177)

The changing of seasons is pleasing for all the creatures on the earth

As when the low clouds burst
The peacock and the Cuckoo dance
And the trees blossom and the bulls the birds
and the snakes are in joy (p 1197)

V

ANIMALS AND BIRDS

The natural environment and the survival of wildlife are closely

linked. Most of the animals survive in jungles and they grow only in that atmosphere. Even for domesticated animals, greenery, pastures and fodder are required. In the present ecological crisis perhaps animals are the creatures the most affected. When jungles diminish, how can the animals thrive? God Himself has been depicted as a big tree sheltering birds, his creation.

Thou the Supreme Being inaccessible lofty tree
We birds on thee perched (p 505)

Birds do not have gold, property or lands, their only demand is water and the tree, which gives them food and shelter

Birds carry no gold
In hope of provision from trees and water they live
He alone is their provider
Thou Lord alone are eternal none but Thou (p 144)

Sikh Gurus believed in universal love and respect for all creatures. Human beings are advised to emulate the spirit of birds and animals

O my soul love the lord
Like the fish loves the water
O my soul love the Lord
Like the chatrik loves the rain (p 60)

At another place guru Arjun in Var Jaisari says

Like the fish without water does not survive
Like the chatrik without rain does not satiate (p 708)

The dog is known for its devotion and affection for its owner. Men have been asked to emulate this quality-

At thy court am I as a Cur
Barking with mouth wide open. (p 969)

People make use of cows and bulls until they are old and weak then they are turned out of the house. The condition of men with

out God is compared to these homeless animals.

Without God we become like the bulls of others
With bruised noses broken shoulders
We eat the chaff of coarse grain (p 524)

Among Sikh scriptures references to *kamdhyenu* or the 'wish cow' occurs at several places. She is known as *surabhi* also, and she first appeared on the earth in the churning of the ocean. In legends she has been described as a powerful animal who can bestow bliss, happiness, sons, wealth etc. on human beings.

From rain clouds comes grass on which feed kine
(Surabhi)
Whose curd the womenfolk churn
With ghee from that obtained are performed
burnt offerings, feast and manifold worship (p 50)

Those who kill for the lust of hunting, eating or to make sacrifices are condemned in Sikhism. At one place guru Granth Sahib states that all those who drink intoxicants or eat fish (meat) will lose all the good deeds they have done by visiting holy places, keeping fasts or giving in charity (p 1377). This restriction applies as well to the rhinoceros which was used as a sacrifice (p 1289).

VI WARNING AND CAUTION

The Lord created light
Of His creation are all men. (p 1349)

Nature informs men that there is no difference in their spheres. Both were created at the same time from the same light through the same substance; therefore man shares the world with nature and his fellow beings. From among the major tenets of Sikhism is *Vand Ke Chakko* (eat after sharing). Man does not exercise absolute control over nature as long as he is prepared to share with others; there can be no problem. Sikh Gurus strongly warn mankind against any attempt to control nature or the world.

Avoid totally what in the end regret shall bring (p 918)

At no stage or time did God give absolute power or command to man over His creation. All along He himself remains the judge and the supreme

God is the sole creator and judge
 God's is the ordinance operative in the Universe
 Keep Him ever in mind
 Nothing but God has any power (p 83)

God created nature with its bounties of plant and animal life, air, water and land resources for man's use and enjoyment. He has made it with five great elements and man does not have the right to destroy what he can not create. Gurbani says

Of five elements hast Thou made creation
 Had any the power a sixth would be made (p 736)

Since everything belongs to God, mankind has only a guardianship over God's creation, not outright ownership. This guardianship has obligations as well.

Holy Thy greatness by all his unalloyed
 Saith Nanak All creation operating
 Under His ordinance He watches (p 464)

The broad concept of Sikhism is to refrain from eating anything or from living in any surrounding where the balance between thinking and acting is disturbed. Lust is to be avoided.

Friend, to taste other than these is to ruin bliss
 such gormandizing as produces torment to the body
 And fills with foul thinking the mind⁶

The belief of Sikhism in avagaman (the cycle of birth and death) is prevalent, but the ultimate aim is to seek salvation and be one with Him. It has been established that there are 8,400,000 kinds of life on earth, air and sea. People are born in these lives according to their karma (deeds).

Today the world is running a blind race of materialism. Sikhism strongly warns against selfishness and materialism in life.

The materialist reprobate eighty four lakhs
Of hells has to suffer
Each receives as have been his deeds
In the hereafter the path is sharp as swordedge
Through a lane extremely narrow
There as is reckoning called the self like
Sesame seeds is crushed (p. 16)

Thus the warning is clear: upset the balance and out of order will come chaos. Out of God's perfect ecological balance will come ecological upheaval.

VII CONCLUSION

This essay has tried to show how a Sikh's attitude towards nature has been shaped by a religious view of the cosmos: creation, the inanimate and the animate world, the plant kingdom and his relation to the external world. Sikhism teaches that so far as man and nature live in perfect harmony of the divine will, ecology remains benevolent to man. But ecological imbalance is caused by man's ignorant exploitation of nature. Today the imbalance is being exacerbated by man's blind race for profit to the detriment of the rest of creation. Man must know the eternal truth of his place in the universe. Environmental and ecological balance can only be achieved if the conservation designed by God is maintained and it can only be maintained to adherence to ethical behaviour as prescribed in the holy scripture.

The great irony of the environmental crisis is that the workings of natural phenomena—the ecological facts of life—in all their mysterious wonder are utterly unconcerned with human illusions about man's place in the universe, his power over nature, his destiny, values, mystiques and taboos. The failure to appreciate the distance encompassed by this ironic gap is one

of the reasons that humanity is now approaching the brink of oblivion. If man is to survive this crisis he will do so by developing an ecological psyche, one that will allow him to bridge the gap between illusions of separateness from and superiority over what he has come to think of as "nature" and to recognize that he not only is tied to nature but that he is nature.⁷

The whole universe operates under this command and fear. The cycles of nature, the properties of great elements, high mountains, seas and rivers, fauna and flora, all act according to the duties assigned to them. According to Sikh religious philosophy, all organisms and elements of nature function under the supreme and divine will and fear (fear which comes out of respect). Sikhism expects men to develop a respectful and fearful attitude towards ecology and the environment. Only then is full development of nature and men possible. Gurubani describes this attitude:

In fear of the Lord moves the air in a hundred ghosts
 In fear of the Lord flow millions of streams
 In fear of Lord does fire perform its labour
 In fear of the Lord is our earth placed under its burden
 In fear of the Lord do clouds roam about
 bearing the burden of the water on their heads
 In fear of the Lord are spread skies
 Over the head of all has been recorded the writ of fear
 (p. 464)

FOOTNOTES

1. Adi Sri Guru Granth Sahib Ji
 Sudhai Sri Damdami Bir Katak Sudi Duj Sambat 1765 Bikrami
 Takhat Sri Huzoo Sahib Abchal Nagar. Now published by Bhai Chattar Singh
 Jeevan Singh Pustkan Wale bazar Mai seven Amritsar. (The translation
 is by Gurbachan Singh Talib (Patiala: Punjabi University 1987).
2. O.P. Dwivedi and B.N. Tiwari, *Environment Crisis and Hindu Religion* (New
 Delhi: Gitanjali Publishing House 1987) pp. 5-6.
3. Guru Granth Sahib, p. 448. Further references are incorporated in the text.
4. Taran Singh, *Guru Nanak and Indian Religious Thought* (Patiala: Sri Guru Granth
 Sahib Studies Department, 1970) p. 70.
5. *Dharmaraja* stands for the celestial judge of human beings.
6. *Rahatnamas*, Sikh code of conduct.
7. Robert Disch, *The Ecological Conscience: Value for survival* (Engelwood Cliff
 N.J.: Prentice Hall 1971) p. 17.

WORLD RELIGIONS AND ENVIRONMENTAL IMPERATIVES

O P Dwivedi

This chapter explores the notion that a universal approach which draws from religious or cultural values and beliefs to environmental protection is imperative if we desire to give to ourselves and to future generations an opportunity to enjoy life in peace and in harmony with nature. The chapter first discusses the need for developing such an approach, surveys the major writings in the scriptures of six world religions, and then makes a plea for the cause of environmental ethics. It has been argued that man's religious values and beliefs have been kept out of the environmental movement unnecessarily in the name of technical objectivity, scientism and professionalism. But so far, man's attitude towards each other as well as towards nature has not changed. However, it is possible if one blends in man's desire for prosperity with necessary moral exhortations contained in the major world religions to control his greed. And so, a universal approach should not be too difficult to develop since religious norms and values, which are already strong enough to provide us with appropriate ethical guidelines for protecting the environment, can be drawn from all religions. This chapter attempts to develop such an approach with a view that a framework could help us in developing an international environmental ethics designed to change man's attitude towards nature in order that humanity can save itself from the present environmental crisis. The main argument of this chapter is that in the final analysis, our values, beliefs and attitudes will either help us to live in harmony with nature or compel us to destroy it (and along with it ourselves) with our greed. The time has come when such norms and values drawn from various religions should be enshrined in man's quest for peace and harmony. This is the challenge before us.

I NEED FOR AN UNIVERSAL APPROACH TO ENVIRONMENTAL ETHICS

Our present social ethic places emphasis on nature or on the environment, as serving mankind and contributing to the progress of human beings. We have traditionally dominated and exploited our environment without care and regard. No doubt this ethic has contributed greatly to our material advancement and quality of life but one of the major problems associated with our present social ethic is that nature's over-all importance has been ignored because of our view that it is there for us to exploit. Is it not rather ironic that while in the West man to man relationships are stressed man's relationship with nature is curiously dismissed? The time has come to recognise the value of man's relationship with nature in such an ethic. "We now must codify an ethic that deals also with the relationship of mankind and the rest of the natural world."¹

Western culture dominates the world: there is no part of the universe which is not influenced by it. The present ethic which emanates from the same source has led us to abuse the environment in which we live, the very one that supports us. The countervailing forces of the other cultures and religions have been ineffective against the prevailing Western influences. At the same time the west demonstrates a great awareness of the problem. Environmental destruction has been documented: trends projected for the future (although the information is not complete because not all destruction is readily apparent) and governmental commitment has been forthcoming to tackle with at least domestic environmental problems. But still. As the twentieth century passes mankind has achieved such a degree of dominance throughout the world that his assault on the environment is fraught with unknown consequences.² Some of the forms of destruction with wide-reaching environmental consequences include the deterioration and loss of resources needed for agriculture, water pollution, the deforestation of tropical forests, declining air quality, risk of radioactive contamination and wildlife extinction.³

The ecological system has been stressed to the maximum yet there is no relenting. Man's behaviour is still predominantly materialistic; he seeks heaven on earth—a heaven with a rapid transit system, detached houses with two-car garages, all desirable gadgets.

gets in the home and in the work place perpetual youth, no disease and if possible no death. It is this ethic of our generation which has given rise to the present crisis. Hence a new environmental ethic must be formulated to protect the environment and ultimately mankind from inevitable extinction. As the crisis engulfs the whole mankind an all-out effort from all cultures and world religions should be undertaken thus a holistic approach for environment ethic will have to draw on all cultures and religions if we wish a universal recognition and acceptance.

World religions can provide a foundation for moral guidance towards environmental preservation and conservation. Environmental ethics can be integrated into a new universal concept for this purpose. A belief based on the partnership-cum stewardship ethic which stands for holding of the land (including its trees, rivers, mountains and minerals) and other species in trust for God and for the general benefit of mankind should be considered. Man is the trustee of the universe. As a trustee he is authorized to use natural resources but has no divine power of control over nature and its elements. Hence from the perspective of many world religions abuse and exploitation of nature for immediate gain is unjust, immoral and unethical. For example in the ancient past Hindus and Buddhists have been careful to observe such bindings and morals. In their culture not only common man but even rulers and kings followed those ethical guidelines and tried to create an example for others. However the twentieth century and its materialistic orientation has affected the cultures of countries like India, Nepal, Sri Lanka, Thailand and Japan which have witnessed wanton exploitation of the environment by their own people despite the strictures and injunctions inherent in their religions and cultures. Thus no culture and no part of the world is immune from man's folly to attempt to annihilate nature and thereby destroy himself and his progeny. What can be done? Is religion the answer? What do the major religions tell us about the place of man in nature?

II

WORLD RELIGIONS

Among the various religions six have been selected. What fol

lows is a brief review of their religious philosophy pertaining to man and nature (in terms of how they have instructed to behave)

Judeo Christian Religious Tradition

Although one should not treat Judeo-Christian religion as a single world view because there are radical discontinuities between them despite the latter's historical indebtedness to the former, there is a common thread of thought concerning the concept of nature and the rules governing man's relationship with nature as found in the Holy Scriptures of the Bible in both the Old Testament and the New Testament. According to both Testaments, after completing his creation, God gave Adam and Eve the right to

have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth (Genesis 1:26)

God later gave man licence to do what he likes with the world:

Be fruitful and multiply and replenish the Earth and subdue it (Genesis 1:28). Thus, Genesis also tells man not only what he can do but what he should do: multiply, replenish and *subdue the earth*. In essence, this verse gave man the licence to conquer the nature. One writer has interpreted these verses to say quite succinctly that God specifically planned creation for man's benefit and his rule to the extent that no item in the physical creation had any purpose save to serve man's purpose.⁴ Lynn White Jr further points out that man's predominance at the time of creation was further enhanced by the fact that God brought all the beasts and birds to man to name all the creatures (Genesis 2:19).⁵ Naming was considered a paternalistic duty and was perceived as virtually a creative activity in Hebrew psychology. Therefore, the fact that man gave other creatures their names, which represents more or less their identity, was viewed as a proof of his unquestioned ascendancy over the animal kingdom. Thus, man becomes clearly the dominant species, occupying a position of control, dominance and supremacy in the creation.

Although giving support to the arguments of Lynn White Jr and others that the Judeo-Christian religion did encourage the ethic which governed man's relation to nature, John Passmore in his

Man's Responsibility for nature argues that the old testament (Genesis in particular) not only confers on man dominion over nature but also leaves open the possibility for an attitude of absolute despotism towards nature on the part of mankind.⁶ Furthermore this role has actually occupied the centre of the stage until recently in the west

A contrary and liberal view is presented by John Black who drawing inspiration from Genesis 2:15 presents a more direct argument by contending that rather than take man's dominion as despotism it should be interpreted as the responsible exercise of a circumscribed trust or mandate.⁷ In other words man's predominance in the creation does not mean that he should be an absolute despot but implies rather that he be a steward or bailiff charged by God with responsibility for nature's care

According to Black the second account of the creation is drawn from Genesis 2:15 which says⁸

And the Lord God took the man and put him into the Garden of Eden to dress it and keep it

Black interprets 'dress' as the duty of man meaning 'till and manage' presumably for both pleasure and profit. The word 'Keep' is interpreted as the second duty meaning 'protect from harm'. Thus man is put into the world to look after it for God and as Black further points out 'to preserve it as a source of pleasure as well as for food'.

The question which comes to mind is how is man intended to approach his environmental relationship—how does he begin to interpret the words 'till and subdue'? Many writers argue that the interpretation is affected by man's secular world view which itself is affected by democratic political systems, science and technology. Liberalized politics have encouraged freer lifestyles, advances in science have challenged the principles of creation and symbolic promise of the rainbow by providing a more rational and sophisticated explanation for their existence, and innovations in technology have encouraged man to take advantage of the God ordained edict to 'till and subdue' the earth and all that is in it.⁹ The situation which emerges from the writings is that these progressions have led to a change in man's relationship with nature—a change from an integrative one to a total domination

over nature. Instead of being "within" nature there is a callous 'separation' of man from nature.¹⁰ On the other hand, if we do away with the 'world-view' analysis and begin to search the scriptures more closely, a case can be made for a vote of stewardship—man being actively responsible as God's deputy for the care of the world—a theme supported by environmental writers such as Jonh Passmore and alluded to by Rene Dubos.¹¹

As a starting point, although Genesis gives man dominion over the earth, the scriptures also clearly establish God as the sole owner while man is actively responsible as God's deputy for the care of the world. 'The earth is the Lord's and everything in it, the world and all who live in it' (Psalm 24:1) and 'Every animal in the forest is mine and the cattle on a thousand hills. (Psalm 50:10) Furthermore, man is advised that he has no rightful ownership over the land "because the land is mine and you are but aliens and my tenants."

The New Testament provides instructions on stewardship and the consequences of not carrying out the stewardship role in accordance with scriptural teachings. The key instruction is that man must be faithful to use and put work that which God has entrusted to him (Lk 19:13, Mk 25:15). But this is done with the sole purpose to honour God and glorify his gift of creation (1 Cor 4:2, 1 Cor 6:20). Man is accountable for his stewardship role. Thus the other view is that the Judeo-Christian religion establishes a working relationship between man and the environment which encourages harmony with nature. Man is instructed to feel and subdue in a stewardship role which will be satisfying to God.

Between these two views, whether man acts as an absolute despot or in a position of stewardship, it stands to reason that the Judeo-Christian religion encourages a certain special attitude of man to nature, such an attitude includes the concept of nature as a common resource/commodity to be used as seen fit, rather than a sacred trust to be used for the progress and survival of mankind.

Islam

In Islam, the Holy Qur'an and the divinely inspired word of the Prophet Muhammad, which comprise the foundations of Islam, establishes the philosophical bases and rules for the conservation of nature.¹² The Qur'an's conservation message, unlike that of the Judeo-Christian tradition, is one of unity, harmony, balance and

order, and is quintessentially and essentially captured by such terms as "balance proportion and measure. According to Islamic writers God created nature with its bounty of plant and animal life air water and land resources for man's use and enjoyment. Man was both permitted and expected to subdue the earth. At the same time there was a subtle code of ethic built in to this gift. The Qur'an explicitly states that though heaven and earth were created by God for man ultimately everything belongs to God.¹³ (Quran vii 54)

Your Guardian Lord is God who created the heavens and earth the sun, the moon and the stars (all) governed by the laws under His command

In other words mankind only has a guardianship over God's heaven and earth not outright ownership and this guardianship has obligations

Man is expected to subdue the environment but for a specific purpose to maximize the resource properties of nature to the point that nature achieves a state of excellence that glorifies God. It is part of God's divine plan in having Himself represented in the environment. Glorification can only be achieved if the conservation designed by God is maintained and it can only be maintained by adherence to a behaviour ethic as ordained in the Qur'an.¹⁴

He has raised the Heavens and he has set the balance so that you exceed not the balance. Observe the balance with proportion and do not lose the balance

The warning is clear upset the balance and out of order will come chaos out of God's perfect ecological balance will come ecological upheaval

The writings in the Quran clearly indicate man has a choice in his relationship with the environment (and ultimately with God). He can either be just or unjust in his treatment of the natural environment which also includes animal life. The indiscriminate use of fertilizers and pesticides overtiling, overcutting, the discharge of harmful wastes the indiscriminate killings harming or abusing four legged creatures birdlife fish or fowl are unacceptable and open to punishment.¹⁵

Punishment for disrupting the delicate balance of nature is found in the Qur'an and the writings of the Prophet. The basic essence of punishment is accountability before God after death. As quoted in Iqtidar Zaidi's article "On the Ethics of Man's Interaction with Environment" the Quran specifically establishes the fact¹⁶

Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth and whether ye make known what is in your minds or hide it Allah will bring you to account for it. He will forgive whome He will and He will punish whom He wil. Allah is able to do all things

Like the Judeo-Christian ethic the Islamic ethic holds that man does have a choice in his interaction with nature. He has been given an intellect and ability to reason between what is just and unjust, what is right and what is wrong. As with the Christian ethic, to do good and be just is to mirror God's desire on earth, while to do wrong and to be unjust is to mirror Satan's desire on earth. Moreover, as with the Christian faith, man's stay on earth is only temporary. He will eventually have to face judgement day. If he chooses to pollute the environment and harm living creatures for earthly comforts, believers in the Quran face two obvious truths: an environmental hell from which there is no escape, and jeopardizing a better position in the life hereafter.¹⁷

The Islamic religion, like the Christian religion, believes in one God who created the universe out of nothing for man's use. In both the Judeo-Christian and Islamic beliefs, man has a stewardship or viceroy role to play in his relationship with the environment. However, whereas the book of faith, the Quran, insists on man's equality with nature, the biblical scriptures insist on man's dominance over nature. At the same time, the two ordained relationships with nature have the same objective: the glorification of God.

Zoroastrianism

Zoroastrianism presents an antithesis to both the Western and Oriental religious beliefs for it lays greater importance on the physical world than it does on the spiritual word.¹⁸ However, its view of the origins of man and the creation are similar to the western

religions for there is one supreme God Ahura Mazda the Lord of Wisdom who created both man and the universe Man's role in the universe is to care for the physical world The idea is that in caring for the physical world man is more conscious of the environment which exists to sustain mankind

The general thesis offered in the writing of Zoroastrianism is the enjoyment of a fulfilling life in the physical world without the fear of spiritual sanctions Yet there are constraints for this enjoyment must always [be] in accord with one's natural environment ¹⁹ The theme of Zoroastrianism is therefore harmony and a state of balance in the physical world

Because there are no spiritual sanctions in the Zoroastrian religion secularism does not pose a threat to spiritual welfare and afterlife as is the case in other religions There is however a concept of dualism in Zoroastrianism between the forces of good and evil in the physical world The zoroastrian follower strives for good and purity in his thoughts words and deeds The act of purity is the essence of man's relationship with nature because it is the basis for cleanliness in daily life This cleanliness extends itself to protecting the seven creations the skies waters earth plants cattle man and fire ²⁰

It is important that the seven creations remain clean because they are the sacred elements of nature and are venerated as such The Zadspram which forms the basis for much of the Zoroastrianism religion rules that the seven creations must be kept clear purified of dead matter menstruate impurity dry dead matter and other harm so that the essences which may be composed therefrom may be of a very proper nature very fragrant very clean and having very little blemish ²¹

In contrast to other religions Zoroastrianism offers mankind freedom from spiritual constraints while man lives in the physical world What this essentially means to the Zoroastrian is that while enjoying freedom from such religious constraints as fasting, not eating prohibited foods or abstaining from religious impurities he can concentrate his energies into both enjoying and nourishing his environment and work on following the essence of Zoroastrianism the ecological harmony with nature Disregard for this harmony is sanction enough for man has the ultimate power to destroy not only earth's ecological existence but the planet itself ²²

Hindu Religious tradition

The principle of the sanctity of all kinds of life is clearly ingrained in Hindu religious tradition.²³ Only God has absolute sovereignty over all creatures including man's life and death; man has no dominion over his own life or non-human life. Consequently, man can not act as a viceroy of God over the planet nor assign degrees of relative worth to other species. In the Hindu religion there is no sense of absolute superiority of man over nature. The sacredness of God's creation means no damage may be inflicted on other species without adequate justification. Therefore, all lives, human and non-human, are of equal value and all have the same right to existence.

The Hindu concept of the divinity of nature is somewhat reminiscent of a form of nature worship which came from an earlier age. Hindus accept the creation as the unfolding of the supreme One into Many. To them, the worlds in the heaven, all the planets and stars, and the sun and the moon were created by Visvakarma, who also made the earth with its animals, birds, trees, flowers, rivers, mountains, and, of course, man. All were left to interact for further evolution and development.

The concept of nature in Hinduism is found in the four Vedas, the source literature of India's spiritual tradition. Nature was the sustaining source of life on earth. More significantly, for ancient Hindus, both God and nature (Prakriti) were one and the same. Hence, nature in relationship to man, unlike other religions, holds a superior position. The author, writing (with B.N. Tiwari) about the concept of nature in Vedic literature—Vedic writings—states²⁴

Man according to all ancient scriptures cannot command or demand dominion over other creatures. He is forbidden from exploiting nature. He is advised to seek peace and live in harmony with nature. Thus, man has no special privilege and authority compared to other creatures; on the other hand, more obligations and duties have been imposed ..

The contrast with Occidental religions is startlingly clear. Hinduism commands a veneration, respect and obedience to maintain and protect the natural harmonious unity of Brahman, Prakriti (God-nature). That respect, for the good of nature, runs the gamut

from the smallest of creatures to the largest of the mountains Respect and protectionism is attained by man understanding that he is part of the universal order of things for he forms a part of an inseparable system (albeit a lesser part) by abusing nature not only is man abusing God but also irreparably harming part of the inseparable system which he depends upon to survive

The most important aspect of Hindu theology though, is the association accorded to different species with reincarnation and deities It is believed that the Supreme Being is actually incarnated in the form of various species The Lord says

This form is the source and indestructible seed of multifarious incarnations within the universe and from the particle and portion of this form different living entities like demigods animals human beings and others are created

(Srimad Bhagavatam 1 3 5)

In addition Hindus are exhorted by seers to treat all other species like their own children The following verse illustrates this

One should look upon deers camels monkeys donkeys rats reptiles birds and flies as though they were their own children what is that which distinguishes these from those (children)

(Srimad Bhagavatam 7 14 9)

Similar respect has been accorded to vegetation particularly some trees and plants Because of this close and delicate interrelationship the Hindu scriptures provide rules and sanctions by which man is expected to interact with nature Plants and trees are venerated because they provide shade and nourishment to man animals and to the earth itself

It is obvious that the Hindu Rishis of the Vedic and Upanishadic era perceived the value of maintaining a harmonious relationship between the needs of man and the spectacular diversity of the universe To them nature was not only a mother (and they worshipped earth as mother) to sustain their life but it was the abode of divinity They did not believe in the conviction that man's role on the earth was to exploit nature for his own selfish purpose, or that

he should dominate and control nature by all possible means. On the contrary, sanctity of life to them includes the effort to seek salvation, but also to achieve it by developing a sacred attitude towards the spiritual significance of nature. Man in Hindu culture is instructed to maintain harmony with nature and to show reverence for the presence of divinity in nature. Consequently, a Hindu is not at war with nature.

Buddhist Religious Tradition

According to Buddhism, man's beginning and end is part of One World Soul, which has existed beyond time and therefore beyond human comprehension. In terms of his worldly surroundings, man is born to occupy the highest and noblest place in the animal Kingdom.²⁵ That position is equal in status to the tree, which is regarded as the highest and noblest production in the vegetable kingdom.²⁶ As such, although there is a hierarchy established in nature, there is also a harmony established.

In terms of environment, trees have a special place and value of their own in Buddhism. They are spiritual, being identified with gods, because legend has it that Buddha gained enlightenment under a tree. He was also given sustenance and shelter under its branches. Hence, religious sanctions have been laid down against the indiscriminate use or abuse of trees. The rivers, forests, grasses, mountains, and all of nature is venerated in a similar manner. Trees give shade and water gives life; thus, it is improper to wastefully cut down the trees or to pollute the waters or abuse any facet of the environment.

Environmental sanctions are ultimately built into Buddhist philosophy. Since it is the goal of Buddhism to break out of the cycle of rebirth, it behooves an individual to act towards the environment in a way which will ensure a step closer to Nirvana. Thus, Buddhism provides a strong basis for environmental protection, conservation, and ethics.

Confucianism and Taoism

Like Hinduism, Taoism and Confucianism as religions have no clear beginning, a specific scripture or historically revealed god. Confucianism traces its origins back to 6th century B.C. with a young Chinese who became known as Confucius. There was no revelation or religious experience that impressed itself upon Con-

Confucius to become China's greatest religious philosopher there was only his veneration of ancestors.²⁷ He stressed a way of life which looked into the past for a guide to behaviour in the present. Virtue, righteousness, propriety, wisdom and sincerity are basic ethical principles of Confucianism. Confucius' teachings encouraged man to live in ordered social relationships and to have a religious reverence for all life. A place for every man and every man in his place is the only way to achieve harmony. These ethical principles are found in the *Book of Analects* (Lun Yu).²⁸

Fix your mind on truth, hold firm to virtue, rely upon
love, kindness and find your recreation in the arts

It is clear Confucianism is teaching that man is not intended to over-indulge. Preservation is a virtue. With coarse food to eat, water to drink and bent arm for a pillow, happiness may still be found. Man's relationship with his surroundings and the environment then is moderation.

Although not a religion, religious sanctions are alluded to in Confucianism in reference to Heaven.²⁹

Does Heaven ever speak? The four seasons come and
go and all creatures thrive and grow. Does Heaven
ever speak?

and

He who does not recognize the existence of a Divine
Law cannot be superior man

Taoism is the other major Chinese faith. As with Confucianism, Taoism is not a religion but a way of life taught by Lao-tze around the 3rd century B.C. The basic beliefs and doctrines are to be found in a slender volume of poems, the *Tao Teh King*. The Taoist conception of creation is metaphysical; it is 'Tao', eternal and nameless. Yet at the same time it is all pervasive, eternal, life sustaining [and] nourishing.³⁰ Tao stands for the ultimate reality of nature. In Taoism there is a natural relationship between man and nature; man is viewed as a member of creation and is therefore, without exception, internally linked to the Tao as well as to everything else.³¹ Man receives no special place from Tao; thus, homocentrism is an alien thing in the Taoist axiological order.

ering of beings. As well, man is considered to be endowed with intellect and thus quite capable of living in harmony with nature. In Taoist thinking this means there is no unbridgeable chasm between the two. They are inter-connected. The extent of Taoist harmony between man and nature reaches down to the smallest of creatures for Taoist texts adjure that even insects and crawling things, herbs and trees may not be injured.³²

Uncontrolled attitudes to nature can only result in disharmony and hurtful results. Anyone who tries to do things in violation of this interconnectness is doomed to failure. In order to prevent such transgressions the Taoist books refer to two classes of officials whose duties were concerned with preservation and conservation. One was Shan-yu, inspector of mountains and other Lin heng, inspector of forests.³³ These officials through their protective duties enforced conservation practices by admonishing, for example, what trees could be cut by whom and when and warned against the consequences of deforestation.

The regulation of nature also finds its philosophical roots in an appreciation of nature and in feelings of painful sentiment which arise out of the senseless destruction of nature. An ancient compendium of songs, the *Shi Ching*, contains such lines about trees torn up by cruel brigands and no one knew of their crime and of trees being so lovely they were not even looked to for fire wood.³⁴

Chinese ancient religions then present an image of man in harmony with and sympathetic to nature. Unlike Buddhism and Hinduism there are no sanctions against violating nature. But in line with Zoroastrianism whatever harm mankind does to nature inevitably creates his own self destruction because of the interconnectness between the two life systems.

III CONCLUDING OBSERVATIONS

It has been demonstrated that even in those countries of the West where secularism and religious toleration is practiced, religion can be both a powerful partner and a sobering effect in diffusing explosive issues. Environmental crisis is one such explosive issue where world religion can play an important role because all religions are

capable of evoking a positive awareness towards the nature. In creating such an awareness, religion helps create the realization that there are limits to our control over the animate and inanimate world and that our arrogance and manipulative power over nature can backfire. It is religion that says that a man's life cannot be measured by material possessions and that the ends of life go beyond consumption.

Any Religion provides at least three fundamental strengths to help man remain sane in a technological society. First, it protects an individual's existence from the depersonalizing tendencies of the techno-industrial society. Secondly, it forces man to recognize human fallibility and thus combines realism with idealism, helping us to be more cautious of our errors which have resulted in catastrophic consequences in the past. Thirdly, with technology providing us with the power to destroy ourselves, it is our religion that gives restraint, humility and liberation from self-centredness.³⁵ Thus, religion can be a powerful source for environmental conservation and protection.

Two major trends can be discerned from the earlier brief discussion of the influence of major religions of the world on man's attitude and beliefs towards nature (this is further exemplified in the accompanying CHART). While three Oriental religions (Hinduism, Buddhism and the Taoism) emphasize the sanctity and sacredness of all God's creation, thereby making man a part of the nature but without any special right, the two other religious traditions (Judeo Christianity and Islam) emphasize man's desire to use nature for his purpose. Zoroastrianism is perhaps a bridge between these two trends of religious thinking. However, one finds that contrary practices and thoughts are emerging in both the Occidental and Oriental religious traditions in the sense that demands are now being made in the West, not only to protect nature, but also to preserve it for future generations, while in the Orient instances of wanton destruction of the environment have been on the rise. Thomas Derr deftly makes this point:

even if Christian doctrine has produced technological culture and its environmental troubles, one would be at a loss to understand the absence of the same result in equally Christian Eastern Europe. And conversely, if ecological disaster is a particularly Christian habit

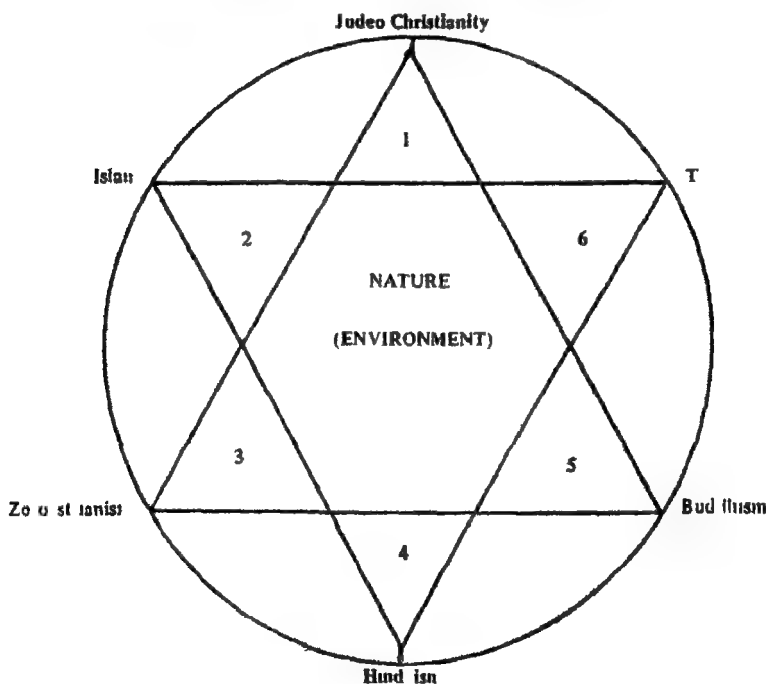
how can one explain the disasters non-Christian culture have visited upon their environment? Primitive cultures Oriental cultures, classical cultures—all show examples of human dominance over nature which has led to ecological catastrophe. Overgrazing, deforestation and similar errors of sufficient magnitude to destroy civilizations have been committed by Egyptians Assyrians Romans, North Africans Persians Indians, Aztecs, and even Buddhists who are foolishly supposed by some Western admirers to be immune from this sort of thing.³⁶

WORLD RELIGIONS AND THE ENVIRONMENT

LEGENDS

- 1 Man the sovereign
- 2 Man the viceroy
- 3 Man paternalistic
- 4 Man a constitutional partner
- 5- Man an integral partner
- 6- Man an equal partner

WORLD RELIGIONS AND THE ENVIRONMENT



LEGEND

- 1 Man the sovereign
- 2 Man the viceroy
- 3- Man-paternalistic
- 4- Man-a constituent partner
- 5- Man an integral partner
- 6 Man an equal partner

Obviously, modern man, irrespective of his cultural background and religious beliefs, has found a rationalization to disrupt, exploit, and destroy the environment. Consequently, what we need now is a conservation ethics which draws from all religious foundations to protect our common heritage and the future of the universe. Such an universal environmental approach is imperative if man is to act as custodian of the planet. But that approach would have to draw from all cultures and religions because nature and its universality belong to all people of the world. I suggest that such an approach includes at least four basic elements. (a) moral education for all students in their primary and junior high school years so that they start appreciating the role of religion and values (b) environmental studies programme as an integral part of a student's curriculum during junior high school years (c) a world wide strategy, encouraging environmental ethics for conservation and respect for nature, and (d) a world interfaith dialogue to prepare a code to control man's greed towards nature.

Man must let go of his technological and material narcissism because in short there can be no real responsible or effective environmental ethic in a world "dominated by technological mentality and crass materialism. Only by creating a workable environmental ethic and world conservation strategy can there be the chance for human survival.

What is being articulated by contributors to this book as well as other writers is that we need a different approach to solving environmental crisis—an approach that will push man to behave in such a way that the well-being and welfare of the environment comes before his selfish view of the world. What is being sought is a reordering of thinking that will bring the rewards of a quality life but not at the cost of the environment. We have not yet explored the question of what ought to be the foundation of this environmental ethic? A beginning, in this direction, was made in September 1986 when an Interfaith Ceremony took place in Assisi (Italy) to celebrate the 25th Anniversary of the World Wildlife Fund.³⁷ Buddhism, Christianity, Hinduism, Islam and Judaism were represented and declarations were made. Such an initiative to integrate world religions and cultures into conservation philosophy is visionary.³⁸

World religions, as discussed earlier, each in its own way, offer a unique set of moral values and rules to guide man's relationship

with the environment. They also provide religious sanctions albeit through the fear of hell for those who may abuse the environment. If people do indeed think about their environment in terms of how they think about themselves, why cannot that context of thinking be also theologically based, particularly since the greatest ethic emanating from religious thought is based on the right for all to exist? Although one can say that the traditional religions have been unable to protect the environment from man's greed and his exploitative tendencies nevertheless the 'high religions of the world, in their own right, can be helpful as discussed in previous chapters of this book. Of course, there are profound meta-physical, ethical, anthropological and social disagreements among these religions, but a synthesis of key elements from each of them can become a foundation for preventing man from destroying his habitat and eventually his fellow beings and progeny. Such a synthesis appears to be the cultural and religious imperatives to the environmental crisis.³⁹ One need not to reiterate the obvious that time has come. And there is a definite call for a return to some basic and fundamental values, and those values can be found in world religions and these religions can save the humanity from the greatest peril confronting it if they face the challenge together. They may have disagreed or even fought against each other but the environmental crisis has brought them together. Their united stand is the call of the day. They can do it as so aptly demonstrated by the very last hymn of *Rg Veda*.

Come together speak in concord
 Let your minds comprehend alike
 Let your efforts be united
 Let your hearts be in agreement
 Let your minds be united
 So that we all live in peace
 (*Rg Veda* Mandala 10 Verse 191)

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APPENDIX A

THE ASSISI DECLARATIONS

**Message on Man and Nature from Buddhism, Christianity
Hinduism, Islam and Judaism**

***DECLARATIONS ON RELIGION
AND NATURE MADE AT ASSISI—ITALY
(29 September 1986)***

The Buddhist Declaration on Nature

Venerable Lungrig Namgyal Rinpoche
Abbot Gyuto Tantric University

**Homage to Him whose vision and speech Made
Him unexcelled as a sage and a teacher The Being
who saw the interdependence of Nature, And
taught it to the world!**

IN THE WORDS of the Buddha Himself Because the cause was there the consequences followed because the cause is there the effects will follow These few words presents the interrelationship between cause (Karma) and its effects It goes a step further and shows that happiness and suffering do not simply come about by chance or irrelevant causes There is a natural relationship between a cause and its resulting consequences in the physical world in the life of the sentient beings too including animals there is a similar relationship of positive causes bringing about happiness and negative actions causing negative consequences Therefore a human undertaking motivated by a healthy and positive attitude constitutes one of the most important causes of happiness while undertakings generated through ignorance and negative attitude brings about suffering and misery And this positive human attitude is in the final analysis rooted in genuine and unselfish compassion and loving kindness that seeks to bring about light and happiness for all sentient beings Hence Buddhism is a religion of love understanding and compassion and committed towards the ideal of non violence As such it also attaches great importance to wild life and the protection of the environment on which every being in this world depends for survival

The simple underlying reason why beings other than humans need to be taken into account is that the like human beings, they too are sensitive to happiness and suffering, they too just like the

human species, primarily seek happiness and shun suffering. The fact that they may be incapable of communicating their feelings is no more an indication of apathy or insensibility to suffering or happiness than in the case of a person whose faculty of speech is impaired. Yet it would appear from past history that the opposite view has been predominant.

Hence many have held up usefulness to human beings as the sole criterion for the evolution of an animal's life. Upon closer examination one discovers that this mode of evaluation of another's life and right to existence has also been largely responsible for human indifference as well as cruelty to animals, not to speak of violence in today's world. On sober reflection, one can find that there is a striking similarity between exterminating the life of a wild animal for fun and terminating the life of an innocent fellow human being at the whim of a more capable and powerful person. We should therefore be wary of justifying the right of any species to survive solely on the basis of its usefulness to human beings.

Many additional factors contribute to and reinforce this insight in Buddhism. A philosophical system which propagates the theory of rebirth and life after death, it maintains that in the continuous birth and rebirth of sentient beings (not only in this planet but in the universe as a whole) each being is related to us ourselves just as our own parents are related to us in this life. And just as our own parents have been indispensable to our upbringing in our present lifespan, in another particular span of our life another particular sentient being has given us the spark of life. The fact that we are totally unaware of such a relationship does not undermine this observation any more than that a particular person is not someone's parent simply because they do not realise the connection.

We are told that history is a record of human society in the past. From existing sources there is evidence to suggest that for all their limitations people in the past were aware of this need for harmony between human beings and nature. They loved the environment. They revered it as the source of life and well being in the world. In my faraway country I still remember what my parents said: they told us that various spirits and forces are dormant in the rivers, mountains, lakes and trees. Any harm done to them, they said, would result in drought, epidemics and sickness in human beings and the loss of the fertility of the earth.

We regard our survival as an undeniable right. As co-inhabitants of this planet, other species too have this right for survival. And since human beings as well as other non-human sentiment being depend upon the environment as the ultimate source of life and wellbeing, let us share the conviction that the conservation of the environment, the restoration of the imbalance caused by our negligence in the past, be implemented with courage and determination.

These teachings lead us to the following words by His Holiness the Dalai Lama:

As we all know, disregard for the natural inheritance of human beings has brought about the danger that now threatens the peace of the world as well as the chance to live of endangered species.

Such destruction of the environment and the life depending upon it is a result of ignorance, greed and disregard for the richness of all living things. This disregard is gaining great influence. If peace does not become a reality in the world and if the destruction of the environment continues as it does today, there is no doubt that future generations will inherit a dead world.

Our ancestors have left us a world rich in its natural resources and capable of fulfilling our needs. This is a fact. It was believed in the past that the natural resources of the Earth were unlimited no matter how much they were exploited. But we know today that without understanding and care these resources are not inexhaustible. It is not difficult to understand and bears the exploitation done in the past out of ignorance, but now that we are aware of the dangerous factors, it is very important that we examine our responsibilities and our commitment to values and think of the kind of world we are to bequeath to future generations.

It is clear that this generation is at an important crossroad. On the one hand, the international community is able now to communicate each other's views; on the other hand, the common fact is that confrontation far outweighs constructive dialogue for peace.

Various crises face the international community. The mass starvation of human beings and the extinction of species may not have overshadowed the great achievements in science and technology, but they have assumed equal proportions. Side by side with the exploration of outer space, there is the continuing pollution of lakes, rivers and vast parts of the oceans. Out of human ignorance and misunderstanding, there is a great danger that future generations

will not know the natural habitat or animals they may not know the forest and the animals which we of this generation know to be in danger of extinction.

We are the generation with the awareness of a great danger We are the ones with the responsibility and the ability to take steps of concrete action, before it is too late

The Christian Declaration on Nature

Father Lanfranco Serrini
Minister General OFM Conv

**'PRAISE THE LORD' Praise him sun and moon praise him
all you shining stars! For he commanded and they were created
Praise the Lord from the earth you sea monsters and all deeps,
fire and hail snow and frost stormy wind fulfilling his commands!
(Psalm 148)**

To praise the Lord for his creation is to confess that God the Father made all things visible and invisible it is to thank him for the many gifts he bestows on all his children

God created everything that exists freely by his word, and out of nothing He alone is totally other transcendent and immutable whereas all creatures are contingent mutable and wholly dependent on him for their existence. No creature can claim to be part of his nature or a spark of his Being, but by reason of its created origin each according to its species and all together in the harmonious unity of the universe manifest God's infinite truth and beauty love and goodness wisdom and majesty glory and power

God declared everything to be good indeed very good He created nothing unnecessarily and has omitted nothing that is necessary Thus even in the mutual opposition of the various elements of the universe there exists a divinely willed harmony because creatures have received their mode of existence by the will of their Creator whose purpose is that though their interdependence they should bring to perfection the beauty of the universe It is the very nature of things considered in itself without regard to man's convenience or inconvenience that gives glory to the Creator

But it is especially through man and woman made in the image and likeness of God and entrusted with a unique dominion over

all visible creatures, that the Lord's goodness and providence are to be manifested. This is how the Psalmist sings of man's nobility: "When I look at the heavens the work of your fingers the moon and the stars which you have established, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him little less than God and you crown him with glory and honour. You have given him dominion over the works of your hands."

The fathers of the Church understood well the marvel of man's dual citizenship and responsibilities it placed upon him. In the words of St. Gregory of Nazianzen, God set man upon earth as kind of second world, a microcosm, another kind of angel, a worshipper of blended nature. He was king of all upon earth but subject to heaven, earthly and heavenly, transient yet immortal, belonging both to the visible and to the intelligible order, midway between greatness and lowliness.

Most certainly then, because of the responsibilities which flow from his dual citizenship, man's dominion cannot be understood as licence to abuse, spoil, squander or destroy what God has made to manifest his glory. That dominion cannot be anything other than a stewardship in symbiosis with all creatures. On the one hand, man's position verges on a viceregal partnership with God; on the other, his self-mastery in symbiosis with creation must manifest the Lord's exclusive and absolute dominion over everything, over man and over his stewardship. At the risk of destroying himself, man may not reduce to chaos or disorder, or worse still, destroy God's bountiful treasures.

Every human act of irresponsibility towards creatures is an abomination. According to its gravity, it is an offence against that divine wisdom which sustains and gives purpose to the interdependent harmony of the universe.

Christians believe that the first man's refusal to live according to divine wisdom introduced disharmony into his relationship with God and creatures, and this rebellion has perpetuated itself in history in various forms of social and personal injustice, domination and exploitation, making it impossible for men and women to live in concord with one another and with the rest of creation.

But the heart of Christian faith resides in its proclamation of God's merciful fidelity to himself and to the works of his hands. Christians believe that God the Father has not abandoned men and

women to their sinful ways but has sent the saviour to bring redemption and healing to everyone and to all things. Indeed they firmly confess that Jesus of Nazareth is the Son of God made man, that he is the fulfilment of his Father's Covenant with Abraham for the salvation of all peoples and with Noah on behalf of all creation. They maintain that, risen from the dead and ascended into heaven in his glorified humanity he reconciles all things visible and invisible, and that all creation is therefore purposefully orientated, in and through him, towards the future revelation of the glorious liberty of God's children, when, in the new heavens and the new earth, there will no longer be death, mourning, sadness or pain. Through Christ and through his life-giving Spirit, the Father creates and sanctifies, gives life, blesses and bestows all good things.

Christians therefore cannot be pessimistic about the future of the world, nor believe in its periodic disintegration and renewal, both of which would deny Christ's future coming to judge the living and the dead, when he shall bring his recompense to repay every one for what he has done. The God of the living will not destroy what he has created, but, in the future transformation of the world, he will reward the just and punish the evil.

The Gospel influenced the relationship of men and women to the environment through monastic institutions. Benedictine monks, especially inspired by their founder's evangelical sense of the stewardship of natural resources, advocated a harmonious union between prayer and work, between intellectual and physical effort and between theoretical and practical skills.

This Good News produced a unique example of man's reconciliation with all creatures in St Francis of Assisi, admired and invoked as the patron of ecologists and of those who are dedicated to the establishment of harmonious relations with the environment. Since God can express his will through all of his works, Francis was submissive to all creatures and scanned creation attentively, listening to its mysterious voices. In his 'Canticle of Brother Sun' the saint called all creatures his brothers and sisters because they are God's gifts and signs of his providential and reconciling love. To God alone do they belong, to him they bear a likeness, and in his name Mother Earth, our sister, feeds us. In his personalized relationship with all creatures, St Francis recognized his duty to reciprocate divine love with love and praise not only in the name of creatures, but in, with and through them.

For St Francis work was a God-given grace to be exercised in that spirit of faith and devotion to which every temporal consideration must be subordinate. All human effort in the world must therefore lead to a mutual enrichment of man and creatures.

Many are the causes of the ecological disaster which mankind faces today. Without pretending to be complete, the following should be singled out: uncontrolled use of technology for immediate economic growth with little or no consideration for the planet's resources and their possible renewal; disregard for just and peaceful relations among peoples; destruction of cultures and environments during war; ill-considered exploitation of natural resources by consumer-orientated societies, unmastered and unregulated urbanization and the exclusive preoccupation with the present without any regard for the future quality of life.

Therefore, in the name of Christ who will come to judge the living and the dead, Christians repudiate

all forms of human activity - wars, discrimination and destruction of cultures - which do not respect the authentic interests of the human race in accordance with God's will and design, and do not enable men as individuals and as members of society to pursue and fulfil their total vocation within the harmony of the universe.

all ill-considered exploitation of nature which threatens to destroy it and, in turn, to make man the victim of degradation.

In the name of Christ who will repay everyone for good works, Christians call upon all men and women to pursue

a synthesis between culture and faith,

ecumenical dialogue on the goals of scientific research and on the environmental consequences of the use of its findings,

the priority of moral values over technological advances, truth, justice and the peaceful coexistence of all peoples.

The Hindu Declaration on Nature

His Excellency Dr Karan Singh
President Hindu Virat Samaj

In The Ancient spiritual traditions man was looked upon as part of nature linked by indissoluble spiritual and psychological bonds with the elements around him This is very much marked in the Hindu tradition probably the oldest living religious tradition in the world The Vedas those collections of hymns composed by great spiritual seers and thinkers which are the repository of Hindu wisdom reflect the vibrance of an encompassing world view which looks upon all objects in the universe living or non living, as being pervaded by the same spiritual power

Hindusim believes in the all encompassing sovereignty of the divine manifesting itself in a graded scale of evolution The human race though at the top of the evolutionary pyramid at present is not seen as something apart from the earth and its multitudinous lifeforms The Atharva Vada has the magnificent Hymn to the Earth which is redolent with ecological and environmental values The following verses are taken from this extraordinary hymn

Earth in which lie the sea the river and other waters
in which food and cornfields have come to be
in which lives all that breathes and that moves
May she confer on us the finest of her yield

Earth in which the waters common to all
moving on all sides flow unfailingly day and night,
may she pour on us milk in many streams
and endow us with lustre

May those born of thee O Earth
be for our welfare free from sickness and waste
Wakeful through a long life we shall become
bearers of tribute to thee

Earth my mother set me securely with bliss
 in full accord with heaven,
 O wise one
 uphold me in grace and splendour

Not only in the Vedas but in later scriptures such as the Upanishads, the Puranas and subsequent texts the Hindu viewpoint on nature has been clearly enunciated. It is permeated by a reverence for life and an awareness that the great forces of nature—the earth, the sky, the air, the water and fire—as well as various orders of life including plants and trees, forests and animals, are all bound to each other within the great rhythms of nature. The divine is not exterior to creation but expresses itself through natural phenomena. Thus in the Mundaka Upanishad the divine is described as follows:

Fire is his head, his eyes are the moon and the sun,
 the regions of space are his ears, his voice the revealed Veda,
 the wind is his breath, his heart is the entire universe,
 the earth is his footstool, truly he is the inner soul of all.

Turning to the animal world, we find that animals have always received special care and consideration. Numerous Hindu texts advise that all species should be treated as children. In Hindu mythology and iconography there is a close relationship between the various deities, who are all different aspects of the same divine power, and their animal or bird mouths. Each divinity is associated with a particular animal or bird, and this lends a special dimension to the animal kingdom.

In addition, according to the Vaishnava tradition, the evolution of life on this planet is symbolized by a series of divine incarnations beginning with fish, moving through amphibious forms and mammals, and then on into human incarnations. This view clearly holds that man did not spring fully formed to dominate the lesser lifeforms but rather evolved out of these forms itself and is therefore integrally linked to the whole of creation.

This leads necessarily to a reverence for animal life. The Yajur Veda lays down that no person should kill animals helpful to all. Rather, by serving them, one should attain happiness. (Yajurveda 13.47) This view was later developed by the great Jain Tirthan

kara Lord Mahavira who regenerated the ancient Jain faith that lives down to the present day For the Jains, Ahimsa or non violence is the greatest good and on no account should life be taken. This philosophy was emphasised more recently by Mahatma Gandhi who always spoke of the importance of Ahimsa and looked upon the cow as a symbol of the benign element in animal life All this strengthens the attitude of reverence for all life including animals and insects

Apart from this the natural environment also received the close attention of the ancient Hindu scriptures Forests and groves were considered sacred and flowering trees received special reverence Just as various animals were associated in the Hindu pantheon The Mahabharata says that even if there is only one tree full of flowers and fruits in a village, that place becomes worthy of worship and respect Various trees fruits and plants have special significance in Hindu rituals

The Hindu tradition of reverence for nature and all forms of life vegetable or animal represents a powerful tradition which needs to be re-nurtured and re-applied in our contemporary context India the population of which is over eighty per cent Hindu has in recent years taken a special interest in conservation

What is needed today is to remind ourselves that nature cannot be destroyed without mankind ultimately being destroyed itself With nuclear weapons representing the ultimate pollutant threatening to convert this beautiful planet of ours into a scorched cinder unable to support even the most primitive lifeforms mankind is finally forced to face its dilemma Centuries of rapacious exploitation of the environment have finally caught up with us and a radically changed attitude towards nature is now not a question of spiritual merit or condescension, but of sheer survival

This earth so touchingly looked upon in the Hindu view as the Universal Mother has nurtured mankind up from the slime of the primeval ocean for billions of years. Let us declare our determination to halt the present slide towards destruction to rediscover the ancient tradition of reverence for all life and even at this late hour to reverse the suicidal course upon which we have embarked Let us recall the ancient Hindu dictum "The Earth is our mother and we are all here children."

The Muslim Declaration on Nature

His Excellency Dr Abdullah Omar Nasseef
Secretary General Muslim world League

The Essence of Islamic teaching is that the entire universe is God's creation. Allah makes the waters flow upon the earth upholds the heavens makes the rain fall and keeps the boundaries between day and night. The whole of the rich and wonderful universe belongs to God its maker. It is God who created the plants and the animals in their pairs and gave them the means to multiply. Then God created mankind—a very special creation because mankind alone was created with reason and the power to think and even the means to turn against his Creator. Mankind has the potential to acquire a status higher than that of the angels or sink lower than the lowliest of the beasts.

The word 'Islam' has the dual meaning of submission and peace. Mankind is special, a very particular creation of Allah. But still we are God's creation and we can only properly understand ourselves when we recognise that our proper condition is one of submission to the God who made us. And only when we submit to the Will of God can we find peace, peace within us as individuals, peace between man and man, and peace between man and nature. When we submit to the Will of God we become aware of the sublime fact that all our powers, potentials, skills and knowledge are granted to us by God. We are His servants and when we are conscious of that, when we realise that all our achievements derive from the Mercy of God, when we return proper thanks and respect and worship to God for our nature and creation, then we become free. Our freedom is that of being sensible, aware, then we become free. Our freedom is that of being sensible, aware, responsible trustees of God's gifts and bounty.

For the Muslim, mankind's role on earth is that of a *khalifa*, vice-regent or trustee of God. We are God's stewards and agents on

Earth. We are not masters of this Earth, it does not belong to us to do what we wish. It belongs to God and He has entrusted us with its safekeeping. Our function is viceregents *khalifa* of God is only to oversee the trust. The *khalifa* is answerable for his/her actions for the way in which he/she uses or abuses the trust of God.

Islam teaches us that we have been created by God and that we will return to God for Judgement that we are accountable for our deeds as well as our omissions. The *khalifa* will render an account of how he treated the trust of God on the Day of Reckoning. The notion that describes the accountability of the *khalifa* is *akharh*. Islam is the guidance of how to live today so that we can face the *akharh*. It is the Message which informs us of what will be involved in the reckoning.

The central concept of Islam is *tawheed* to the Unity of God. Allah is Unity and His Unity is also reflected in the unity of man and nature. His trustees are responsible for maintaining the unity of His creation, the integrity of the Earth, its flora and fauna, its wild life and natural environment. Unity cannot be had by discord, by setting one need against another or letting one end predominate over another; it is maintained by balance and harmony. Therefore Muslims say that Islam is the middle path and we will be answerable for how we have walked this path, how we have maintained balance and harmony in the whole of creation around us.

So unity, trusteeship and accountability that is *tawheed*, *khalifa* and *akharh*, the three central concepts of Islam, are also the pillars of the environmental ethics of Islam. They constitute the basic values taught by the Qur'an. It is these values which led Muhammad, the prophet of Islam, to say: "Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded" and "If a Muslim plants a tree or sows a field and men and beasts and birds eat from it, all of it is charity on his part" and again, "The world is green and beautiful and God has appointed you his stewards over it." Environmental consciousness is born when such values are adopted and become an intrinsic part of our mental and physical make up.

And these are not remote, other worldly notions; they concern us here and now. If you were to ask me what the notion of the Hereafter has to do with here and now, my answer might surprise you. I would say nuclear power and biotechnology. Both of

these are very present here-and now issues. Both have benefits and costs. Both have implications for the health and well being of mankind and nature. If I sincerely intend to be God's *khalifa*, His steward on Earth, then I must have an opinion about them, must prepare myself to make choices about them because I will be accountable for what mankind has wrought with these devices in the Hereafter.

Islam is a very practical world view. It seeks in all its principles and injunctions to give pragmatic shapes to its concepts and values. Indeed, the notions of *tawheed* and *khalifa* have been translated into practical injunctions in the *Shariah*. Such *Shariah* institutions as *haram* zones, inviolate areas within which development is prohibited to protect natural resources, and *hima* reserves established solely for the conservation of wildlife and forests, form the core of the environmental legislation of Islam. The classical Muslim jurist Izz ad Din ibn Abd as-Salam, used these aspects of the *Shariah* when he formulated the bill of legal rights of animals in the thirteenth century. Similarly, numerous other jurists and scholars developed legislations to safeguard water resources, prevent over-grazing, conserve forests, limit the growth of cities, protect cultural property and so on. Islam's environmental ethics then are not limited to metaphysical notions; it provides a practical guide as well.

Muslims need to return to this nexus of values, this way of understanding themselves and their environment. The notions of unity, trusteeship and accountability should not be reduced to matters of personal piety; they must guide all aspects of their life and work. *Shariah* should not be relegated just to issues of crime and punishment; it must also become the vanguard for environmental legislation. We often say that Islam is a complete way of life, by which it is meant that our ethical system provides the bearings for all our actions. Yet our actions often undermine the very values we cherish. Often while working as scientists or technologists, economists or politicians, we act contrary to the environmental dictates of Islam. We must imbibe these values into our very being. We must judge our actions by them. They furnish us with a world view which enables us to ask environmentally appropriate questions, draw up the right balance sheet of possibilities, properly weigh the environmental costs and benefits of what we want, what we can do within the ethical boundaries established by God,

without violating the rights of His other creations. If we use the same values the same understanding in our work as scientist or technologist economist or politician as we do to know ourselves as Muslims-those who submit themselves to the Will of God-then I believe we will create a true Islamic alternative a caring and practical way of being doing and knowing, to the environment ally destructive thought and action which dominates the world today

The Jewish Declaration of Nature

Rabbi Arthur Hertzberg

Vice President World Jewish Congress

Whoever is merciful to all creatures is a descendant of our ancestor Abraham (Beza 32b) In the sacred writings of Judaism Jews are described over and over again as merciful people the children of merciful people (Yebamot 79a Shabbat 133b) The Talmud even tells us (Shabbat 151b) that heaven rewards the person who has concern and compassion for the rest of creation but this assurance of reward is not the major moral thrust of Jewish teaching Our tradition emphasizes that Jews are commanded to do what is moral not for the sake of receiving a reward (Abot 1:3) The good is necessary even when it does not redound to our immediate personal benefit

When God created the world so the Bible tells us He made order out of primal chaos The sun the moon and the stars plants animals and ultimately man were each created with a rightful and necessary place in the universe They were not to encroach on each other Even the divine teaching the Torah which was revealed from on high was given in a set measure (Vayikra Rabbah 15:2) and even these holy words may not extend beyond their assigned limit And the Lord took man and put him in the Garden of Eden to tend it and guard it (Genesis 2:15) Soon Adam man the one creature who is most godlike gave names to all of creation as God looked on the approved And the name that Adam gave to each living being has remained its name (Genesis 2:19) forever in the Kabbalistic teaching, as Adam named all of God's creatures he helped define their essence Adam swore to live in harmony with those whom he had named Thus at the very beginning of time man accepted responsibility before God for all of creation

Judaism of course knows the doctrine of the world beyond death but its central concern is with life in the world The tzaddik the righteous Jew is not a pillar saint who has withdrawn

from the world. He is someone whose conduct in the very midst of life helps to establish that which seems impossible—one can live in this world of righteousness without encroaching on the rights of other people, or any of God's creatures.

The festivals of the Jewish religion do call upon us to stand before God, in awe at His Majesty, trembling before His Judgements—but that is not the dominant mood of the Jewish faith. The festivals celebrate in joy the cycle of the seasons of the nature. The rabbis even insisted that 'He who has denied himself any one of the rightful joys of the world is a sinner' (Baba Kama 91b). The highest form of obedience to God's commandments is to do them not in mere acceptance but in the nature of union with Him. In such a joyous encounter between man and God the very rightness of the world is affirmed.

The encounter of God and man in nature is thus conceived in Judaism as a seamless web with man as the leader and custodian of the natural world. Even in the many centuries when Jews were most involved in their own immediate dangers and destiny, this universalist concern has never withered. In this century Jews have experienced the greatest tragedy of their history when one third of their people were murdered by unnatural men and therefore we are today particularly sensitive to the need for a world in which each of God's creations is what He intended it to be. Now, when the whole world is in peril, when the environment is in danger of being poisoned and various species, both plant and animal, are becoming extinct, it is our Jewish responsibility to put the defence of the whole of nature at the very centre of our concern.

And yet it must be said, in all truth, that this question of man's responsibility to the rest of the creation cannot be simply expressing our respect for all of nature. There is a tension at the centre of the Biblical tradition, embedded in the very story of creation itself, over the question of power and stewardship. The world was created because God willed it—but why did He will it? Judaism has maintained in all of its versions that this world is the arena that God created for man, half beast and half angel, to prove that he could behave as a moral being. The Bible did not fail to demand even of God Himself that He be bound, as much as man, by the law of morality. Thus Abraham stood before God after He announced that He was about to destroy the wicked city of Sodom, and Abraham demanded of God Himself that he produce moral justification for this act: 'Shall not the Judge of all the earth to jus-

tice? (Genesis 18:25) Comparably man was given dominion over nature but he was commanded to behave towards the rest of creation with justice and compassion. Man lives always, in tension between his power and the limits set by conscience.

Man's carnivorous nature is not taken for granted or praised in the fundamental teachings of Judaism. The rabbis of the Talmud told that men were vegetarians in earliest times between creation and the generation of Noah. In the twelfth century Maimonides, the greatest of all rabbinic scholars, explained that animal sacrifices had been instituted in ancient Judaism as a concession to the prevalent ancient practice of making such offerings to the pagan gods (Mishnah Sanhedrin 10:1). The implication is clear that Judaism was engaged in weaning men from such practices.

Judaism as a religion offers the option of eating animal flesh and most Jews do, but in our own century there has been a movement towards vegetarianism among very pious Jews. A whole galaxy of central rabbinic and spiritual teachers, including several past and present Chief Rabbis of the Holy Land, have been affirming vegetarianism as the ultimate meaning of Jewish moral teaching. They have been proclaiming the autonomy of all living creatures as the value which our religious tradition must now teach to all of its believers. Let this affirmation resound this day and in days to come. Let it be heard by all our brethren wherever they may be as the commandment which we must strive to realise. This cannot be achieved in one generation and it will not happen through pressure from within or without. Jews will move increasingly to vegetarianism out of their own deepening knowledge of what their tradition commands as they understand it in this age.

Our ancestor Abraham inherited his passion for nature from Adam. The later rabbis never forgot it. Some twenty centuries ago they told the story of two men who were out on the water in a rowboat. Suddenly one of them started to wash under his feet. He maintained that it was his right to do whatever he wished with the place which belonged to him. The other answered him that they were in the rowboat together; the hole that he was making would sink both of them. (Vayikra Rabbah) 4:6.

We have a responsibility to life to defend it everywhere, not only against our own sins but also against those of others. We are all passengers together in this same fragile and glorious world. Let us safeguard our rowboat—and let us row together.

APPENDIX B

**Original Verses used in the Text,
Their Transliteration and
Translation in English**

Environmental Protection in the Hindu Religion

(1)

वेनस्तत्पश्यन्निहितं गुहा सद
यत्र विश्वं भवत्येकनोदम् ।
तस्मिन्निदं स च बिचीति सर्वं
सऽजोत प्रोतश्च विभू प्रजासु ।

Venus tat paśyan nihitam guhā sad
Yatra viśvam bhavatyekanidam
Tasmunnidam sam ca vi cauti sarva
Sa otah protaśca vibhūh prajāsu

(Yajurveda 32.8)

The loving sage beholds that being, hidden in mystery Wherein the universe comes to have one home Therein unites and therefrom emanates the whole The Omnipresent One is wrap and woof in created beings

(2)

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्व
विभर्षि द्विपदस्त्व चतुष्पद ।
तवेमे पृथिवि पञ्चमानवा येभ्यो
ज्योतिरमृतं मर्तेभ्य उच्चन्तस्युयौ
रश्मिभिरातनोतु ।

Tvajjātāstvayī caranti martyāstvam
bibharṣi dvīpadastavam catuspadah
Taveme Prthivī pañca mānavā yebhyo
Jyotiramṛtam martebhyah

Udyantsuryo raśmibhūratānotu

(Atharvaveda 12 1 15)

Produced from thee on thee move mortal creatures thou bear
est them both quadrupped and biped Thine, O motherland! are
these five human beings for whom the sun as he rises spreads
with his rays the light that is immortal

(3)

इन्द्र मित्र वरुणमग्नि माहुरथो
दिव्य स सुपर्णो गरुमान् ।
एक सन्दिप्रा बहुधा वदत्यग्नि
यम मातरिश्वानमाहु ॥

Indram mitram varunamagnimāhuratho
Divyah sa suparno garutman
Ekam sadviprah bahudhā vadantyaḥ
Yamam matariśvanamāhuh

(Rigveda 1 164 46)

They speak of Indra Mitra Varuna Agni and there is in div ne
winged suparna

The one being the wise call by many names as Agni Yama
Matarsvan

(4)

स ब्रह्मा स विष्णु स रुद्रस्स
शिवस्सोक्षरस्स परम स्वराट् ।
स इन्द्रस्स कालाग्निस्स चन्द्रमा ।

Sa Brahma sa Visnuh sa Rudrassa
Śivassso'ksarassa paramah svarāt
Sa Indrassa Kalagnissa Candrama

(Kaivalya) Uprasad)

He is called Brahma the creator of the universe Visnu all pre
vailing and the preserver Rudra punisher of the wicked who he
causes to weep Siva blissful and benefactor of all Aksar immor
tal omnipresent Svarat self effulgent Kaalagni cause of the dis
solution of the world and regulator of time Candrama the source
of happiness

(5)

विश्वतश्चक्षुस्त विश्वतोमुखो
विश्वतो बाहुस्त विश्वतस्पात् ।
स बाहुभ्या धामति सपतत्रे-
द्यावा भूमी जनय देव एक ॥

Viśvataścaksuruta viśvatomukho
Visvatobāhuruta viśvataspat
Sam bāhyubhyāṁ dhāmati sam patatrair
Dyāvābhumi janayan deva ekah
(Rgveda 10.81.3)

The supreme God has eyes mouth arms and feet on all sides
He the one God producing heaven and earth welds them together
with his arms and wing

(6)

स नो बन्धुजनिता स विधाता
धामानि वेद भुवनानि विश्वा
यत्र देवाऽमृतमान शानार
ततीये धामन्मध्येरयन्त ॥

Sa no bandhurjanita sa vidhātā
Dhāmāṇi veda bhuvanāni visva
Yatra devā amrtamānasānas
Trtiye dhamannadhyarirayanta
(Yajurveda 32.10)

He who knows all positions all existing things is our friend our
father our creator In Him the third high stage the learned obtain
ing the bliss of salvation move at will

(7)

सहस्रशीर्षा पुरुष सहस्राक्ष सहस्रपात्
स भूमि विश्वतो तत्त्वा इत्यतिष्ठ दशाङ्गुलम् ।
पुरुष एवेद सर्वं यद्भूत यच्च भव्यम्
उतामृत वस्पेशानो बद्धन्नेनातिरोहति ॥

Sahasraśirsa purusah sahasraksah sahasrapāt sa bhmūn viśvato
vrtvā tyatisthaddaśāṅgūlam purusa evedam sarvaṁ yadbhūtam
yacca bhavyam utamṛtatvaśyesano yadannenātirohati

(Rgveda 10 90 1 2)

Thousand headed thousand eyed thousand footed He having
pervaded the earth on all sides still extends his fingers beyond
it Purusa alone is all this whatever has been and whatever is going
to be Further He is the lord of immortality and also of what grows
for food

(8)

ऋतं च सत्यं चाभीद्धात्तपसोऽध्य जायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ १ ॥
समुद्रादर्णवार्याः सवत्सरो अजायत ।
अहोरात्राणि विदधद्वि श्वस्य मिषतो वशी ॥ २ ॥
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत ।
दिवे च प्रथिवी चान्तरिक्षमथो स्वः ॥ ३ ॥

Rtam ca satyam cābhiddhattapaso dhyājayata
Tato rātryajayata tatah samudro arnavah
Samudrādarnavārdā samvatsaro ajayata
Ahoratranī vidadhadviśvasya miṣato vasi
Suryācandramasau dhātā yathapūrvamakalpayata
Dive ca prthivīm cantanṛksamatho svah

Rgveda 10 190 1 3

The vedas and the universal laws of nature which control the
universe and govern the cycles of creation and dissolution were
made manifest by the All knowing One By his great power were
produced the clouds and the vapours After the production of the
vapours there intervened a period of darkness after which the
Great Lord and controller of the universe arranged the motions
which produce days nights and other durations of time The Great
One then produced the sun the moon the earth and all other
regions as He did in previous cycles of creation

(9)

आभ्योऽद्भयोधि प्रजायेयेति सोऽनयात्रय्या विद्या सहाप
 प्राविशन्ततऽआण्ड् समवर्तत तद्भ्यमृषदस्त्वित्यस्तु
 भूयोऽस्त्वित्येप तदब्रवीत्ततो ब्रह्मेव प्रथममसृज्यत् ।

Abhyo dbhayodhu prajāyeyeti so nayā
 Trayyā vidyā sahāpah prāviśantata andam
 Samavartata tadbhyamṛṣadstvitastyastu
 Bhūyo stityepa tadbravittato
 brahmaiva prathamamasrjyat

(Śatapatha Brāhmana 6 1 1 10)

Purusa Prajapati creates the waters enters into them as an egg
 in order to be born from them and issues forth from them as Brahman

(10)

तस्म स होवाच प्रजाकामो व प्रजापति स तपोऽतप्यत
 स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिच प्राण चेत्ये तौ
 मे बहुधा प्रजा करिष्यत इति ।

Tasmaisahovāca prajākamo vai prajāpatiḥ
 Sah tapo tapyata sam tapastaptvā sa mithunamutpādayate
 Rayicaprāpam cetye tau me bahudhā prajā kariṣyata iti

(Prašnā Upanisad 1 4)

He said to him Prajapati was desirous of offspring (Prajakarma)
 He performed austerity He produced a couple matter and life with
 the intention they shall in manyfold ways produce offsprings for
 me

(11)

सोऽकामयत् । बहुस्या प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सब्रूयत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवा नुप्राविशत ।

So kamayat Bahusyām prajāyeyeti
 Sa tapo tapyata Sa tapastaptvā
 Idam sarvam asrjata yadidam kimca

Tatsrstva tadevānupraviśat

(Taitt Up 2.6)

He (the Atman) desired I will become many will propagate myself Accordingly He practised self mortification After that He created the entire universe whatever exists After having created it He entered into it

(12)

तद्धेद तह्येव्याकृतमासीत ।

तन्नाम रूपाभ्यामेव व्याक्रियतसीनामाऽयमिदरूप इति ॥

स एष इह प्रविष्ट आ नखाग्रभ्यो यथा क्षुर क्षुरधाने वह्नि
स्यादविश्वभरो वा विश्वभरकुलाये ।

Taddyedam tarhevyākṛtamāsīt

Tannama rūpābhyāmeva

Vyakṛnyatasāunama yamīdamrūpa iti

Sa eṣa ih pravista ā nakhāgrebhyo

Yathā ksurah kṣuradhane vahṇi

Syadvīśambharo vā vīśvambhar kulaye

(Brhada Up 1.4.7)

At that time the world was undifferentiated just by name and form Even today this world is differentiated just by name and form as the saying is 'he has such a name such a form He entered in here even to the fingernail tips as a knife is hidden in a sheath the all sustaining (fire) in the fire preserving (wood)

(13)

ॐ आत्मा वा इदमेक एवाग्र आसीत ।

नायत्किञ्चन भिषत । स ईक्षत लोका नु सजा इति ॥

स इमाल्लाकान सजत ।

अम्भो मरीचिमरमापोऽदोऽम्भ परेपदिव द्यौ प्रतिष्ठान्नरिभ्य

मराचय पथिवी मनो या अघरतात्ता आप ।

Om atma va idameka cvagra asit

Nanyatkincan bhisat Sa īksat lokannu sṛja iti

Sa iman lokan sijata

Ambho maricirmaramāpo do mbhaḥ

Paresadivamyauḥ paratisthāntanksam

Maricayah prthivi mano yā adhasāttā āpah

(Aitareya Upaniṣad 1 1 1 3)

In the beginning there was the self alone-no other blinking things whatever He thought to himself 'Let me now create the worlds He created the worlds of water (ambhas), rays of light (marci), death (mara) and the waters (apa) Heaven and beyond is the world of waters the sky above is the world of light this earth of our is the world of death and what lies below is the world of waters

(14)

स ईक्षत कथन्विद मदते स्यादिति स
ईक्षते कतरेण प्रपद्या इति । स एतमेव सोमान
विदार्यैतया द्वारा प्रापद्यत ।

Sa īksata kathanvidam madtre syāditi sa īksate
Katarena prapadyā iti Sa etameva simānam
Vidāryaitayā dvārā prāpadyata

(Aitareya Upaniṣad 1 3 11 12)

He deliberated How can this (Human frame) exist apart from one? and in what way shall I enter into it? Accordingly he split open the crown of the head and entered by this door

(15)

ईशावास्यमिदं सर्वं यत्किञ्च जगत्या जगत् ।

Īśavasyamudam sarvam yatkinca jagatryām jagata

(Īśāvasyopaniṣad Hymn 1)

By the Lord enveloped must all be whatever moving thing there is in the moving world

(16)

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च ।
महदादयो विशेषान्ता अण्डमुत्पादयन्ति वै ॥
एक काले समुत्पन्न जलबुद्बुदवच्च तत् ।
विशेषेभ्योऽण्डमभवत् बृहस्तदुदकं च यत् ॥

Puruṣādhusthutatvācca avyaktānugraheṇa ca
 Mahadādayo viśeṣantā and amutpādayanti vai
 Ekakāle samutpannam jalabudbudavacca tat
 Viśeṣebhyo ndamabhavad vrhattadudakam ca yat
 (Vāyu Purāṇa 4.74-75)

Being ordained by the almighty God and by the favour of prakṛti (the premordial cause) Mahan to the five mahabhutas create the egg (That) egg was born in a moment just like a bubble of water Akasa and the paramanus of the four real elements gave birth to the egg along with water which was in the earlier state of Brhat

(17)

जगहे पीरुष रूप भगवान्महदादिभि
 सम्भूत षोडशकलमादौ लोकसिसक्षया ।

Jagrhe paurusam rupam
 Bhagavan mahad adibhin
 Sambhūtam ṣoḍaśa kalam
 Ādau lokasisrksyā

(Srimad Bhagavatam 1.3.1)

In the beginning of the creation the lord first expanded himself in the universal form of the purusa incarnation and manifested all the ingredients for the material creation And thus at first there was the creation of the 16 principles of the material action—five gross material elements and eleven working instruments or senses

(18)

कुत साष्टमिद विश्व जगत स्थावरजगमम ।
 प्रलये च कमभ्येति तन्मे ब्रूहि पितामह ।
 सनागर सगगन सशल स बलाहक ।
 सभूमि साग्निपवनो लोको य केन निमित्त ।
 कथ सष्टानि भूतानि कथ वण विभक्तय ।
 शौचाशौच कथ तेषा धर्माधमविधि कथम् ॥

Kutah srstumidam visvam jagatsthāvarajangamam
 Pralaye ca kamabheti taume brūhu pitāmaha
 Sasagarah sagaganah saśailahsabalāhakah

Sabhumih sāgnipavano lokoyam kena nirmutah
 Katham sṛṣṭāni bhūtāni katham varnavibhaktayah
 Śaucāśaucam Katham teṣām dharmādharmavidhin katham
 (Mahabharata, Moksadharmaparva 182 1-3)

How was the world created? What was the position of creatures at the time of pralaya? Who is the maker of the sea sky, mountain, clouds agni, air and other things of the world? How are all creatures made how cleanliness and impurity emerged and how adharma came into existence In reply Bhisma said—God is the form of sṛṣṭi He created the universe He created the purusa became known as Manas purusa

(19)

आकाशमिति विख्यातंसर्वभूतधरं प्रभु ।
 आकाशादभवद्वारि सलिलादग्निं मास्तु ।
 अग्निमास्तु सयोगात्ततः समभवन्महो ॥
 ततस्तेजोमयं दिव्यं पद्मं सृष्टं स्वयम्भुवा ।
 तस्मात्पद्मात्सम्भवद् ब्रह्मा वेदमयो निधिः
 शैलास्तस्यास्थिः सञ्जास्तु मेदो मांसं च मेदिनी ।
 समुद्रास्तस्य रुधिरमाकाशं सुन्दरं तथा ॥
 पवनश्चैव निश्वासस्तेजोऽग्निनिष्पन्ना शिराः ।
 अग्निसोमो तु चन्द्रको नयनेतस्य विश्रुते ॥
 नभश्चोर्ध्वं शिरस्तस्य क्षितिः पादो भुजौ दिशः ।
 दुर्बिज्ञेयो ह्यचिन्त्यात्मा सिद्धैरणि न संशयः ॥

Ākāśamiti vikhyātam sarvabhūtadharah prabhuh
 Ākāśadbhavadvāriḥ salilādagdumārutau
 Agnimārutsamyogāttahtah sambhavanmahī
 Tatastejomayamdivyam padamam sṛṣṭam svayambhuvā
 Tasmātpadamatsamabhavatbrahmā vedmayo nidhun
 Śailāstasyāsthusajñā āstu medo mansam ca medinī
 Samudrāstasya rudhirakākāśa mudaramtathā
 Pavānascaiva niśvasastejo gñurnimnagāḥ śirāḥ
 Agnīsomo tu candrārkaḥ naye tasya viśrute
 Nabhaścordhvaḥ śirastasya kṣīṭhiḥ pādau bhujau diśah
 Durvijñeyo hyacintyātmā siddhairapi na saṁśayah.

(Mahabharata Moksadharmaparva 182.14 19)

The father of all creatures God made the sky from sky he made water and from water made fire and air earth came into existence Mountains are his bones earth is the flesh sea is the blood sky is his abdomen air is his breath fire is his teja rivers are nerves The sun and moon which are called Agni and Soma are the eyes of Brahman The upper part of the sky is his head Prithvi is his feet and directions (disa) are the hands

(20)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

Etatdyoronī bhūtāni sarvanītyupadhāraya
Aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā

(Gita 7 6)

Realise that to be the womb of all visible things I am likewise this source of whole universe and its absorption

(21)

प्रकृतिं त्वामवष्टम्य विसर्जामि पुनः पुनः ।
भूताग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

Prakṛtim tvamavastamyavisṛjami punah punah
Bhutaḡamamimam kṛtsnamavaśam prakṛtervaśat

(Gita, 9 8)

The whole cosmic order is under me By my will it is manifested again and again and by my will it is annihilated at the end

(22)

तस्माच्च देवा बहुधा सम्प्रसूता
साध्या मनुष्या पशवो वयांसि ।
प्राणापानी ब्रह्मिहो तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥

Tasmācca devā bahydhā samprasutāḥ
Saddhya manuṣyāḥ paśavo vāyaṁsi
Pranapānau brihiyavau tapaśca

sraddhā satyam brahmacaryam vidhiśca

(Mundakopariśada, 2 17)

The celestials (sadhyas) men, cattle, bird, the in-breath and the outbreath, rice, barley, austerity faith, truth, chastity and the law the gods too are manifoldly produced by him

(23)

एतन्नानावताराणाम् निधानम् बीजमव्ययम्
यस्याशासेन सृज्यन्ते देवातिर्यान्निरादय ।

Etannanāvātārāṇām nidhānam bbijamvyayam
Yasyāśāseṇa sriyante devātiryānnārdayaḥ

(Śrīmad Bhāgavatam 1.3.5)

This form is the source and indestructible seed of multifarious incarnations within the universe and from the particle and portion of this form, different living entities like demigods animals humanbeings and others are created

(24)

मृगोष्ट्रखरमांससरीसृपखगमक्षिका
आत्मन पुत्रवत् पश्येत् तरेषामान्तरं कियत् ॥

Mrgoṣṭrakharmaṁsarsrīpakhagamaksikāḥ
Ātmanah putravata paśyet tairesāmāntaram kiyat

(Śrīmad Bhāgavatam 7 14 9)

He should look upon deer camels monkeys donkeys rats reptiles birds and flies as though they were their own children, what is that which distinguishes these from those (children)

(25)

य पौरुषेवेण ऋषिषा समकते यो अश्व्येन पशुना यातुधान ।
यो अधनयाया भरति क्षीरमग्ने तेषां शीर्षाणि हरतापि वृश्च

Yah paurusevena ṛviṣā samankate
Yo aśvyena pasunā yātudhānah
Yo adhnyāyāḥ bharati kṣīramagne

Tesām śīrṣāni harāṣpai viśca

(R̥gveda, 10.87 16)

The yatudhana who fills himself with the flesh of man and he who fills himself with the flesh of horses or of other animals and he who steal the milk of the cow—cut off their heads with thy flame

(26)

इम मा हिंसीद्विपाद पशुसहस्राक्षो मेघायचीयमान ।
मयु पशु मेघमग्ने जषस्व तेन चिन्तानस्तन्वो निषीद ॥
मयुते शुगृच्छतु यद्विद्वमस्त ते शुगृच्छतु ।

Imam mā hi msīdvipādam paśu sahasrākso
meghāyacīyamānah

Mayum paśum meghamagne jasasva tenaa cinvānastanvo nṛṣīda
mayumte sugrccchatu yam dvismastam te sugrccchatu

(Yajurveda 13 47)

No person should kill animals helpful to all and by serving them should obtain happiness

इम साहस्र शतधारमुत्स व्यध्यमान सरिरस्य मध्ये ।
धत दुहानामदिति अनायाग्ने मा हिंसी परमे व्योमन ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।

Imam sāhasram śatadhāramutsam vyadmnām
sarirasya maddhye

Dhṛtaā duhāunāmaditīm janayāgne mā hīnsih pārame vyoman
Gavayamāraṇyamanu te diśamī tena cinvān stanvo nṛṣīd

(Yajurveda Bhāṣya 13 49)

O king ' you should never kill animals like bullocks useful for agriculture or like cows which give us milk and all other helpful animals and must punish those who kill or do harm for such animals

(28)

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवश्च मृतश्चैव न कश्चित् सुखमेवते ॥

Yo hiṃṣakani bhūtāni hinastyātmasukhecchayā
Sa jīvamśca mṛtaścaiva na kvacit sukha medhate

(Manusmṛti 5.45)

He who injures innoxious beings from an wish to give himself pleasure, never finds happiness, neither living nor dead

(29)

पक्षी दग्धं सुदुर्बुद्धे पापात्मन् साम्प्रतं वृथा ।
वृथास्नानं वृथा तीर्थं वृथा जपत वृथा हृतम् ॥

Pakṣi dagdham sudurbuddhe pāpātman sāmpratam vrthā
Vrthāśnanam vrthā tīrtham vrthā japtam vrthā hutam

(Narasimha Purāṇ, 13.44)

O wicked man! if you roasted a bird then your bathing in sacred rivers pilgrimage worship and yajnas are useless

(30)

ना ताडयति नो हन्ति प्राणिनोऽन्याश्च देहिना ।
यो मनुष्यो मनुष्येन्द्र तोष्यते तेन केशव ॥

Na tadayati no hanti prāṇiṇo nyāśca dehinaḥ
Yo manusyo manusyendra tosyate tena keśavaḥ

(Viṣṇu Purāṇ 3.8.15)

Śrī keśava is pleased with a person who never kills or hurts any creature or trees any animate being

(31)

वसेत्स नरके घोरे दिनानि पशुरोमभि ।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून् ॥

Vasetsa narake ghore dināni paśuromibhiḥ
Sammitāni durācāro yo hantyaavidhinā pasūn

(Yajñavalkya-smṛti Āchryādhyaṃya, v 180)

The wicked person who kills animals, which are protected has to live in Ghora Narak (hell-fire) for the days equal to the number of hairs on the body of that animals

(32)

पादैः सलिलपानाच्च व्याधीना चापि दक्षनात् ।
 व्याधिं प्रतिक्रियत्वाच्च विद्यते रसनं द्रुमे ॥
 सुखदुःखयोश्च ग्रहणाच्छिन्नस्य च विरोहणात् ।
 जीवः पश्यामि वृक्षाणामचेतन्या न विद्यते ॥

Pādaiḥ salilapānācca vyādhunām capī darśanāt
 vyādhū pratikriyatvācca vidyate rasanam drume
 Sukhaduhkhayocca grahanācchinnasya ca virohanāt
 Jivam paśyāmu vrkṣāṇamacaitanyam n vidyate

(Mahābharata Mokṣadharmaparva 18 15-17)

Trees take water from the roots. If they have any disease it is cured by sprinkling of medicines. It shows they have Rasendriya. Trees are alive and they have the feeling of happiness. After cutting a new branch comes out.

अनेन विधिना यस्तु
 कुर्याद् वृक्षोत्सवं बुधः ।
 सर्वान्कामानवाप्नोति
 फलं चाङ्गनं त्यमश्नुते ॥
 यश्चकमपि राजेन्द्र
 वक्षः सस्थापयेन्नरः ।
 सोऽपि स्वर्गं वसेद्राजः
 यावदिन्द्रायुवन्नयम् ॥

Anena vidhunā yastu kuryād vrkṣotsavam budhah
 Sarvāṅkāmaṇāvāpnoti falanca nantyaśnute
 Yacakamapī rajendra vrksam sansthāpayennarah
 So pi svarge vasedrājan yāvadindrāyutatrayam

Matsya Purāṇa 59 17-18

After proper worship as narrated above the actual plantation should be celebrated. He who plants even one tree goes directly to heaven and obtains Mokṣa.

(34)

अश्वस्थमेकं पिबुमिन्दमेकं न्यग्रोधमेकं दशपुष्पजाती ।
 द्वे द्वे तथा दाडिमातुलुगे पञ्चाभरोषी नरकं न याति ॥

Aśvatthamekam picumundamekam nyagrodhamekam daśa
Puṣpajātīh

Dve dve tatha dadimamatulunge pancamraropi narakam na yati
(Vārāha Purāṇa 172.39)

One who plants one pipal, one nima on Bara, ten flowering plants or creepers two pomegranates two oranges and five mango trees, does not go to hell

(35)

विगुणेष्वपितु खलुपेतेषु जनपदोद्ध्वसन करेषुभावेषुभेषजेनोपपाद्य
मानाना न भय भवति रोगभ्यक्षति ।

Vigunesvapitu khalueteṣu janapadoddhvanśan karesubhāvesu
bheṣajenoopapādya mānānām na bbhayam bhavati
rogabhyaśagti

(Caraka Samhitā Vimānsthāna 3.2)

The destruction of forests is most dangerous for the nation and human beings Vanaspati has direct relationship with the well being of the society Due to the pollution of natural environment and the destruction of the forest many diseases crop up to ruin the nation Only then vanaspati with medicinal qualities may enhance the nature and cure diseases of human beings

(36)

पांसुन्यासे रथ्यायामष्टभागो दण्डः ।

पकोदक सन्निरोधे पादः ।

राजमार्गे द्विगुणः ।

पुण्यस्थानोदकस्थानं देवगृहं राजपरिवहेषु

पणोत्तरा विष्ठादण्डाः । मूत्रेष्वर्धं दण्डाः

Pānsunyāse rathyāyāmastabhāgo dandah

Pankodaka sannirodhe pādah

Rājamārge dviguṇah

Puṇyasthānodakasthāna devagrha rājaparigaraheṣu panottarā

Viṣṭhādandāh

Mutreṣvardha dandāh

(Kautilya Arthasāstra, Nāgarika Pranidhi, 2 145)

The punishment of one eight pana should be awarded to those who throw dust on the roads For muddy water one forth pana if both are thrown the punishment should be double If latrine is thrown or caused near a temple well or pond sacred place or government building then the punishment should be only half

(37)

मार्जारश्वनकुलसर्पप्रेतानां नगरस्यान्तरुत्सर्गे त्रिपणो दण्डः ।
खरोष्ट्रश्वतराश्वपशुप्रेतानां षट्पणः । मनुष्यप्रेतानां पञ्चाशत्पणः

Mārjāraśvanakulasarpa pretānām nagarsyāntarutsarge tripano
Daṇḍah
Kharostrāśvatarāśvapasu pretānām satapanāh
Manusya pretānām pancaśatpanah

(Kautilya Arthaśāstra 2 145)

the person who threw inside the city the carcass of animals such as cat dog, mungoose and a snake was punished with three panas Of animals such as an ass a camel a mule or a cattle was punished with six panas In case a human corpse is thrown he was punished with a fine of fifty panas

(38)

द्विविधो जायते व्याधिः शारीरो मानसस्तथा ।
परस्परं तयोर्जन्म निद्वन्द्वं नोपलभ्यते ॥
शरीराज्जायते व्याधिर्मानसो नात्र संशयः ।
मानसाज्जायते वापि शारीर इति निश्चयः ॥
शारीरं मानसं दुःखं योजनीतमनुशोचयति ।
दुःखेन तमते दुःखे द्वावनयो च विन्दति ॥
शीतोष्णे चैव वायुश्च त्रयं शारीरजा गुणाः ।
तेषां गुणानां साम्यं पतदाहुः स्वस्थलक्षणम् ॥

Dvividho jayate vyādhih śāriro mānastathā
Parasparam tayorjanma nirdvandam nopallabhyate
Śārīrājāyate vyādhīramānaso nātra saṁśayah
Mānasajayate vāpi śārira itī niścayah
Śāriram mānasam dukham yo nūtamanośocati
Dukhen namate dukhe dvāvanartho ca vindati

Sitoṣṇe caiva vāyuṣca trayah śānrajā guṇāḥ
Teṣāṃ guṇanāṃ satyaṃ pattadāhuh svasthalakṣaṇam.

(Mārābhārata Rājajaramānuśāsan parva, 16 8-11)

From pollution two types of diseases occur in human beings. The first which is related with body and the other with the mind and both are interrelated. One follows the other and none exists without another. Sometimes physical disease creates the mental and vice versa. Cool, warm and air these are three virtues of the body they are called cough and vata, pitta. When they are balanced in body it is free from diseases.

पक्षिदग्धं गवा घ्रातमवधूतमवक्षुतम् ।

दूषितं केशकीटश्च मृतप्रक्षेपेण शुध्यति ॥

यावन्नावृत्यमेध्यावताद गन्धो लेपश्च तत्कृत ।

तावन्मृदारि देय स्यात् सर्वासु द्रव्यशुद्धिषु ।

अजाश्च मुखतो मेध्य न गौन न रजामला ।

पन्थानश्च विशुध्यन्ति सोमसूर्याशुमारुते ॥

रथ्या कदम्ब तो यानि स्पृष्टान्यन्त्यश्च वायसे ।

मारुतेन च शुध्यन्ति पक्वेष्टकचितानि च ॥

प्राणिनामघ सर्वेषा मभ्यिरद्धिश्च कारयेत् ।

अत्यन्तोपहताना च शौचं नित्यमतन्वितम् ॥

भूमिः पुण्यं पुण्यं वतल्य यत्र गोमवेत् ।

अव्यान्त वेदमेध्येन तद्वदेव शिलागतम् ॥

वन्हि प्रज्वालनं कुर्यात् कूपे पक्वेष्ट कचित् ।

पचगव्यं न्यसेत् पश्चात्प्रवतोयसमुद्भवे ॥

जलास्पृष्टव्याल्येष स्याद्वरुषु वसुधरे ।

कूपवत् कथिता, शुद्धिमहत्सु च न दूषणाम् ।

Pakṣīdagdham gavāghrātamavadhūtamavaksutam

Dūṣitam keśakīṭaiṣca mṛtprakṣepena śuddhyati

Yāvannāparyamedhyāktād gandho lepaṣca tatkrtaḥ

Tāvanmmrdvāṇi deyam syāt sarvaṣu dravyaśuddhiṣu

Ajāśavam mukhato meddhyam nba gaurṇa naraṇmalāḥ

Panthāṇaiṣca viśudhyanti somasūryāśumārutaiḥ

Rathyā kardama to yāni sprṣṭanyantyaśvāvayasaḥ

Marutanaiva śudhyanti pakveṣṭakacitāni ca

Prāṇināmāgha sarveṣāṃ mibhyirabdhīṣca kārayeta

A-tyantopahatānāṃ ca śaucam nityamatandritam

Bhūmṣṭhamudakam punyam vaitṛsnyamyatra gorbhavi
 Avyāptam vedamedhyen tadvadeva silāgatam
 Vanhi prajvālanam kuryāt kupe pakvestakācīte
 pañcagavyam nyaset paścānnavatoya samudbhava
 Jalāsyēṣvāthāpesu sthāvaresu vasundhare
 Kūpavat kathuta śudhirmahatsu ca na dūṣanām

(Vishnusmṛti 23 38-46)

Pollution which comes from the animals and humanbeings is cured by moon sun and air The water polluted on roads and touched by dogs and crows could be cured by air the same way construction of bricks could be purified by the air Not only this but people who are polluted their body is cured by soil and water If the water of the well has become dirty it could be cured by burning of fire Same way water of ponds could also be purified by burning of fire

दृष्यन्तेहिखलुसीम्य ।

नक्षत्रग्रहच द्रसूय्यानि तानादेशाच्च प्रकृति भूता ऋतु

वकारिका भावा अचिरादिता भूरपिचनयथावद्रस

वीर्य विपाकप्रभाव मोषधानाप्रति विधास्यति ।

तद्वियोगाच्चातक प्रायतानियता ।

तस्मात् प्रागुद्धसात् प्राक्चभूमेर्विरसीभावादुद्धारसाम्य ।

अषज्यानि यावन्नोपहत रसवाय्य विपाक प्रभावाणि ।

वयचेपारस वीर्यविपाक प्रभावानुपदेश्यामह

येचास्माननुकाङ्क्षति याश्चवयममुकाक्षाम ।

Drsuantehu khalu saumya'

Naksatragrahacandrasūryānilāñamdisansca prakṛtibbhuta rtu

Vaikāṅkā bhāva acirādito bhūrapicanayathāvadra

Savirya vipākaprābhavamoṣadhinam prati vidhāsyati

Tadvīyogāccatanka prāyataniyata

Tasmāt srāguddhasāt prākcabhūmervirasibbhāvadyddhara

Saumya

Bhaiṣajyani yāvannopahata rasavirya vipāka prabhāvaṇi

Vayamcaisamrasa viryavipaka prabhāvānupadekṣyāmahe

Yecāsmānanukāṅksanti yāncavayamanukāṅksāmah

(Caraka Samhita Vimānasthān 3.2)

It seems that all stars planets, moon, sun air fire, and nature or directions have been polluted Seasons also appear to work against the nature Prithvi inspite of being full of its virtues has lost its rasa in all medicinal plants. Medical plants are without original qualities and have been polluted When such pollution will occur humanbeings will suffer from diseases Due to pollution of seasons several types of diseases will crop up and they will ruin the country Therefore collect the medicinal plants before the beginning of terrible diseases and change in the nature of prthvi

देश पुन विकृतप्रकृति षण्णगन्धरससस्पश बलेद बहुलमुपसृष्ट
सरीरसूपव्यालम शकशलभमक्षिकामूषकोलूकशमानिकमकुनि
जम्बुकादिभिस्तृवोलूपोऽवनवन्त प्रतानादि बहुलमपूववदवपतित
शुष्कनष्टशस्य घृन्नपवन प्रध्यमात पतत्रिगणमुत्कुष्टश्वगणमुद्भ्रान्त
व्यथितविविधमगपक्षिसद्यमुत्सष्ट नष्टधम सत्यलज्जाचार गुण जनपद
शश्वत्क्षभितोदीर्ण सलिलाशय प्रततोल्कापात निघात् भूमिकम्पमति
भयारारुह्य रक्षताम्राहणसिताभ्रजालसवताकचन्द्रतारकमभीक्ष्ण
सभ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कसिव गुह्यका चरित-
मिवाकन्दितशब्द बहुलचाहित विधात ।

Desam punaḥ vikṛtprakṛti varṇagaddharasasansparśa
kleḍa bahulamupasṛtaḥ sarīraspavyalama
śakāśalabhamaksikāmuṣkōlūkaśmāṇikaśakuni
jambhukārdibhustṛvolūpopavanavantaḥ pratānādi
bahulamapuravavadavapatitaḥ śuṣka naṣṭaśasyam
dhūmrāpavanam pradhyaṃāta patatṛganaṇamutkrustaśvogan
amubhrānt vyathitavividhumṛgapaksisangharh-
mutsrṛṣṭa naṣṭadharmasatyalajjācāra guṇajanapadain
saśvatksubhūtodiṛṇa salilāśayam pratatoplkapatā nurgḥāta
bhūmīkampamati bhayārāvarūpam rukṣatāmṛārūṇasitā
bhrajalasamvṛtārka candratārakamabhukṣṇamsambhra
modvegamuva samtrasaruditamiva satamasksiṣva
guhyakā caritamivākranaditaśabdabāhyakācāhitam vidhat

(Caraka samhita, Vimanasthan, 3.6 (3))

Place should be known as unwholesome when its normal colour, smell, taste and touch is too much affected, it contains too much moisture is troubled by reptiles violent animals mosquitos locusts, flies rats owls vultures jackals, etc , has groves of grasses

and creepers and abundance of diffusing plants has a new look, has fallen dried and damaged crops smoky winds carrying out of birds and dogs the community with abandoned and destroyed virtues, truthfulness modesty conducted behaviour and other merits the rivers constantly agitated and overflowed, frequent occurrence of meteorities and earthquakes fierce and crying appearance the sun the moon and the stars with rough coppery reddish white and cloudy appearance frequently as it filled with confusion and excitement torture wailing and darkness with frequent crying sound as if seized by guhyaka

मद्यं पापानि निश्छिन्नानि ॥ त्रिगता ॥ ॥

हिमवत्प्रभवान् पथ्यां जुष्टान् पशुनां सन्ति ॥

तद्यं पापानि निश्छिन्नानि वाहिनी त्रिगता ॥ ॥

मलयप्रभवान् पथ्यां जलं तास्वमृतामग ॥

पश्चिमामुखां पथ्यां ॥ गतां पश्चिमाम ॥

अग्रां मरुद्वहाम् ॥ पथ्यां ॥ ॥

सर्पिः ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥

शिरः ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥

Nadyah paṣānavicchinna viksubdha vimalodakah
Himavatprabhavah pathyāḥ punya devarsī sevītāḥ
Nadyah paśānsikatā vāhīnyo vimalodakāḥ
Malaya prabhava yāśca jalam tāsвамrtoṣamam
Pascimābhumukhā yasca patthyasta nirmalodakah
Prāyo mrduvahā gurvyo yāśca purvasamudragāḥ
Pāriyātrabhavā yāśca vindhyasahyabhasvasca yaḥ
Śirohṣdroga kusthānām tā hetuḥ ślipadasya ca

(Caaraka Samhitā Sūtrasthān 27 209 212)

The rivers originating from Himalayas and constantly used by the sages and having water obstructed agitated and beaten are wholesome and virtuous Those rivers originating from Malaya carrying stones and sand have clean water which is like nectar The rivers flowing towards west and are wholesome while joining the eastern sea are mostly mild flowing and heavy Waters of the rivers originating from Paryatra Vindhya and Sahya cause head diseases heart diseases leprosy and filaria

(43)

नाप्सु मूत्र पुरीष बाष्ठीवन वा समुत्सृजेत् ।
अमेध्यलिप्तमन्यद्वा लाहित वा विषाणि वा ।

Napsu mūtram puriṣam va sthivaram vā samutsrjet
Amedhyaliptamanyadva lohutam vā viṣaṇi vā

(Manusmṛti 4.56)

One should not cause urine stool cough in the water Anything which is mixed with these unpius objects blood and poison should not be thrown into water

(44)

तत्र वातमेदविघ्नमनारोग्यकर विद्यात्,
तद्यथाऋतुविषममतिस्तिमितमति चलमति परुषमति
शीतमत्युष्णमति रुक्षमत्यभिष्यन्दिन-
मतिभैरवारावमति प्रतिहत परस्परगतमति
कुण्डलिनमृसात्म्यगन्धवाष्प
सिकतापाशु धूमोपहतमिति ।

Tatravātamevamvidhamanārogyakaram vidyāt
tadyathārtuviṣamamatistimutamati calamati paruṣamati
Śītamatyusṇamati ruksamatyabhisyanmīmati
Bhairavarāvāmīmati pratihata parasparagatīmati
Kuṇḍalīnam sātmya gandha vāṣpa
Sikatapāśu dhūmopahatamīti

(Caraka Samhitā Vimānasthan 36 (1)

Air of this type should be known as polluted, as causing illness such as not in accordance with the season excessively moist speedy, harsh, cold, hot rough, blocking, terribly sounding, excessively clashing with each other whistling, and affected with unsuitable smell, vapour gravels dust and smoke

(45)

गंगा पुण्यजला प्राप्य चतुदश विवर्जयेत् ।
 शौचमाचमन केश निर्माल्यमाद्यमारणम् ॥
 गात्रसवाहन क्रीडा प्रतिग्रहमथा रतिम् ।
 अन्यतीथरतिं च व अन्यतीथप्रशसनम् ॥
 वस्त्रत्यागमपाघात सतार च विशेषतः ।

Gangā punyajalām prāpya caturdasa vivarjayet
 Śaucamacamanam kesam nirmalya madyamarṇanam
 Gātrasamvahanam kridam pratigrahamatho ratim
 Anyatirtharatim caiva anyatirthaprasansanam
 vastratyāgamapaghātam santaram ca viśeṣataḥ

(Prayascittatva 1 535)

One should not perform these 14 acts near the holy waters of Ganga i.e remove excrement brushing and gargling, removing cerumen from body throwing hairs dry garlands playing in water taking donations performing sex attachment with other sacred places praising other holy places washing clother throwing dirty clothes thumping water and swimming

(46)

न कृष्ट शस्यमध्ये वा गाव्रजे जनमसदि ।
 न वत्मनि न नद्यादितिर्येषु परुषषभ ।
 नाप्सु नवाम्भसस्तीरे श्मशाने न समाचरेत् ।
 उत्सर्ग व परोषस्य मूत्रस्य च विमृजनम् ॥

Na kaste sasyamadhye vā gobraje janasamsadi
 Na vartmani na nadyādītirthessus puruṣarsabha
 Napsu naivambhasastire smasane na samacaret
 Utsarga vai purisasya mutrasya ca visarkanam

(Viṣṇu Puran 3 11 11 12)

One should not cause excrement in ploughed field land having crops dwelling places or cows public paths sacred places like rivers water on the bank of a pound or in graveyard

(47)

प्राणिना प्राणहिंसाया ये नरा निरता सदा ।
 परनिन्दारता ये च ते व निरयगामिन ॥
 कूपारामतडागाना प्रपाना च विदूषका ।
 सरसा च व भेत्तारो नरा निरयगामिन ॥

Prāṇinām pranahimsāyām ye nara niratāḥ sadā
 Paranindārataḥ ye ca te vai nirayagāminah
 Kupārāmatarāganām prapānām ca vidūṣakāḥ
 Sarasām caiva bheṭṭāro narā birayagaminaḥ

(Padmapurāṇa Bhūmikhaṇḍa 96.7.8)

A person, who is engaged in killing creatures polluting wells
 gardens and tanks pounds certainly goes to hell

Buddhism and the Ecological Crisis

अत्ता हि अत्तनो नाथो, को हि नाथो परो सिया ।

अत्तना हि सुवन्तेन, नाथ लभति दुत्तम ॥

अत्तना हि कर्तं पापं, अत्तज्ज अत्तसम्भवं ।

अभिमान्यति दुम्मेघं वजिर वस्समं व मणिं ॥

Atta hi attano natho ko hi nātho paro siya

Attana hi sudanten natham labhati dullabham

Attana hi katam papam attajam attasambhavam

Abhimanthati dummedham vajiram vassamayam manim

Indeed one's self is one's master which other person will remain one's master? With one's own self well disciplined one gets a master very difficult to obtain

Evil done by oneself born of oneself produced by oneself pierces through a person without intelligence like an adamant a story gem

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दुक्खं भरियसच्च । जातिं पि दुक्खा, जरां पि दुक्खा, व्याधिं पि दुक्खो,
मरणं पि दुक्खं, अप्पियेहि सम्पयोगो दुक्खो, पियेहि विप्योगो दुक्खो,
यं पिच्छं न लभति तं पि दुक्खं । सखितेन, पञ्चुपादानकस्स वा दुक्खा ।

Dukkham ariyasaccam jati pi dukkha jara pi dukkha Vyadhi
pi dukkho maranam pi dukkham appiyehi sampayogo dukkho
piyehi vippaygo dukkha yam piccham na labhati tam pi
dukkham Sankhitten pañcupadanakkandha dukkha

भिनसव, दुक्खनिरोधगमिनी पटिपदा भरियसच्च-अयमेव भरियो अटठङ्गिको
मग्गो, सेव्ययीद सम्मादिट्ठि सम्मासङ्कप्पा सम्मावाचा, सम्माकम्मन्ता,
सम्माभाजीवा सम्मावायामो सम्मासति, सम्मासमाधि ।

Bhikkhave ' dukkhanirodhagamini patipada ariyasaccam
ayameya ariyo atthagiko maggo sevayathidam sammaditthi
sammāsankappo sammavāca sammakammaṇṇo sammāājīvo
sammavāyāmo sammāsati sammāsamaḍhi

Existence is unhappiness the Ariya Sacca Birth is suffering

oldage is suffering, illness is suffering, death is suffering, uninvitedness is suffering affectionates-separation is suffering unfulfilment of desire is suffering in brief Panca-upadana skandha-(Rupa vedana, sanna sanskar and vinnana) is suffering

O ! Bhikkhu ! dukkhanirodhaganim patipada (The path leading to the end of miseries) is too ariyasacca this is the Eight fold Path i.e Right undeastanding Right intention Right speech Right action Right living Right effort Right mindfulness and Right concentration

Vinayapitaka = Mahavagga/1 7 14

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तिणरुक्खे पि जानाथ, न चा पि पटिजानरे ।
 लिङ्ग जातिमय तेस अञ्जमञ्जा हि जातियो ॥
 ततो कीटे पटङ्ग च, याव कुञ्चकिपिल्लिके ।
 लिङ्ग जातिमय तेस अञ्जमञ्जा हि जातियो ॥
 चतुप्पद पि जानाथ, खुददके च महल्लक ।
 लिङ्ग जातिमय तेस अञ्जमञ्जा हि जातियो ॥

Tina rukkhe pi janatha na ca pi patijanare
 Lingam jatimayam tesam aññamaññāhi jatiyo
 Tato kiṇe paṭaṅge ca yava kunthakipillike
 Lingam jatimayam tesam aññamaññāhi jatiyo
 Catuppade pi janātha khuddake ca mahallake
 Lingam jatimayam aññamañña hi jatiyo

As you see grasses plants trees shrubs worms reptiles small and big animals have no distinction by origin though seemingly they have different characteristics to distinct their sect or kind

Ibid

Suttanipata Vasetthasutta/verses
 200 202 Page 364

पादूदरे पि जानाथ, उरगे दीषपिटिके ।
 लिङ्ग जातिमय तेस, अञ्जमञ्जा हि जातियो ॥

तनो मच्छे पि जानाथ, उदके वारिगोचरे ।
 लिङ्ग जातिमय तेस, अञ्जमञ्जा हि जातियो ॥
 ततो पक्खी पि जानाथ, पत्तयाने विहङ्गमे ॥
 लिङ्ग जातिमय तेस, अञ्जमञ्जा हि जातियो ॥

Padudare pi janatha urage dīghapittḥake
 Lingam jātimayam tesam aññamañña hi jatiyo
 Tato macché pi janatha udaye varigoṇare
 Lingam jātimayamtesam aññamañña hi jatiyo
 Tato pakkhī pi janatha pattayane vihangame
 Lingam jātimayam tesam aññamañña hi jatiyo

Like wise you know the creepy creatures the aquatic animals
 beings aquatic birds fishes birds who fly in the sky all have no
 distinction by origin but seemingly have distinct characteristics
 which place them in several lineage

Ibid

Suttanipata Vasetthasutta/Verses 203-206
 Page 364

कम्मना वत्तति लोको
 कम्मना वत्तति पजा ।
 कम्मनिबन्धना सत्ता,
 रथस्सानीव यायतो ॥

Kammuna vattati loko
 kammuna vattati paja
 kammanibandhana satta
 Rathassaniva yayato

The world depends on deed likewise on deeds depend the
 men of the world, beings were linked up with their past deeds
 like the king pin of the moving chariot

Suttanipāta Vasetthasutta/gatha 253
 Verse 253

न जन्वा ब्राह्मणो होति, न जन्वा होति अब्राह्मणो ।
 कम्मना ब्राह्मणो होति, कम्मना होति अब्राह्मणो ॥
 कस्को कम्मना होति, सिप्पिको होति कम्मना ।
 वाणिजो कम्मना होति, पेस्सिको होति कम्मना ॥
 चोरो पि कम्मना होति, योद्धाजीवो पि कम्मना ।
 याजको कम्मना होति, राजा पि होति कम्मना ॥
 एवमत यथाभूत, कम्म पस्सन्ति पण्डिता ।
 पटिक्क समुत्पाददस्सा, कम्मविपाककोविदा ॥

Na jaṭṭa brahmano hoti na jaṭṭa abrahmaṇo
 Kammuna brahmaṇo hoti kammunā hoti abrahmaṇo
 Kassako kummuna hoti Sippiko hoti kummuna
 Vaṇiyo kammuna hoti peṣṣiko hoti kammuna
 Ćoro pi kammuna hoti yodhajīvo pi kammuna
 Yajako kammuna hoti rāja pi hoti kammuna
 Yevametam yathabhūtam kammaṃ passaṇti paṇḍita
 Paṭiṭṭhasamuppādadassā Kammavipakakoviḍa

One is by birth called neither brahmana and nor by birth called abrahmana Only by profession is called brahman and by profession called abrahmana

By profession is called cultivator by profession is called craftsman by profession is called servant

By profession one becomes thief by profession one becomes a warrior and by profession one becomes priest and by profession one becomes king

Thus the erudites accepting the result of deeds 'recognize the act resulted by certain cause and condition with right mindfulness

Ibid

Suttanipata Vasetthasutta/verse 249 252

रूप भिक्खवे अनत्ता । * * वेदना भिक्खवे अनत्ता । * * संज्ञा भिक्खवे अनत्ता । * * संस्कारा भिक्खवे अनत्ता । * * विज्ञान भिक्खवे अनत्ता ।

Rupam bhikkhave, anattā vedanā bhikkhave anattā saññā bhikkhave anattā saṅkhārā bhikkhave anatta viññāṇam bhikkhave anattā

है कि मज्झम निक्खवे, क्वं निक्ख वा अनिक्ख वा ? अनिक्ख भन्ते ।
यं पमानिक्ख दुक्ख वा त सुख वा ति ? दुक्ख भन्ते । * * वेदना निक्ख वा
अनिक्ख वा ति ? अनिक्ख भन्ते । * * सज्जा निक्ख वा अनिक्ख वा ति ?
अनिक्ख भन्ते । * * * सङ्कारा निक्ख वा अनिक्ख वा ति ? अनिक्ख
भन्ते । * * विज्जाण निक्ख वा अनिक्ख वा ति ? अनिक्ख भन्ते ।

Tam kīṃ maññatha bhikkhave rūpaṃ nīcāmapa anīcāma
va ? Aniccama bhante yaṃ panānīcāma dukkhaṃ vā taṃ sukhaṃ
vaṭi ? Dukkhaṃ bhante * * * vedanā nīcā va anīcā vāti ?
Aniccā bhante * Saññā nīcā va anīcā va ti ? Anīcā bhante
* * Sankhara nīcā va anīcā va ti ? Anīcā bhante * + viññāṇaṃ
nīcā va anīcā vaṭi ? Anīcā bhante

Bhikkhave ' all the material elements are non self imperman-
ent mental states consisting of feelings are impermanent percep-
tions are omperanent impressions are impermanent and
knowledge derived through the sense organs are impermanent

What do you think Bhikkhave mental elements are perma-
nent or impermanent ? Impermanent O! venerable which is
impermanent is that suffering or happiness ? Suffering O! vener-
able one Feelings are permanent or impermanent ? Impermanent
O! venerable one Perceptions are permanent or impermanent ?
Impermanent O! venerable one Impressions are permanent or
impermanent ? Impermanent O! venerable one Knowledge derived
through sense-organs is permanent or impermanent ? Impermanent
O! venerable one

Vinayapitaka Mahavagga/Anattapariya 18 20-21

देसेतु, भन्ते, भगवा धम्म , देसेतु सुगतो धम्म

अने यथा पञ्चतमुद्धनिट्ठितो,

यथापि पस्ते जनत समन्ततो ।

तत्तूपम धम्ममय सुमेध

पासादमाकम्ह समन्ताच्चक्षु ॥

सोकावसिक्खं अनतमतेतसोको,

भवस्सस्सु चातिजराभिभूत ॥

Desetu, bhante, bhagavā dhammaṃ desetu sugato dhammaṃ,

Seḷe yathā pabb atamuddhaniṭṭhito

Yathāpi passe janataṃ samantato

Tathūpamaṃ dhammaṃ ayaṃ sumedham

paśādamāruhya samanta ācakkhu

Sokāvatipṇaṃ janatamaṃpetsoke

Avekkhassu jāti jarābhihūtaṃ

Preach. O! venerable one O! Bhagava preach the truth (dhamma) the path apprehensively to be followed—

As a man standing on the highest summit of the mountain beholds alaround and all the people In the same way you ascending on the palace of dhamma look all over the world O! sorrowless these dolorous beings surrounded by the miseries caused of the birth and oldage etc

Vinayapitaka

Mahavagga/Brahmayacanakatha/1 5 8

सब्बे तसन्ति दण्डस्य, सब्बे भायन्ति भच्छुनो ।

अत्तान उपम कत्वा, न हनेय्य न चातये ॥

सब्बे तसन्ति दण्डस्य, सब्बेस जीवित पिब ।

अत्तान उपम कत्वा, न हनेय्य न चातये ॥

सुखकामानि भूतानि, यो दण्डेन विहिंसति ।

अत्तनो सुखमेसानो, पेच्च सो न लभते सुख ॥

सुखकामानि भूतानि, यो दण्डेन हिंसति ।

अत्तनो सुखमेसानो, पेच्च सो लभते सुख ॥

माबोच फस्स कज्जि, दत्ता पटिबदेय्यु त ।

दुक्खा हि सारम्भकथा, पटिदण्हा फुसेय्यु त ॥

Sabbe tasānti danḍassa sabbe bhāyanti macćuno

Attānaṃ upamaṃ katvā na haneyyana ghataye

Sabbe tasānti danḍassa, sabbesam jvītam piyaṃ

Attānaṃ upamaṃ katvā, na haneyyana ghataye

Sukhakāmāni bhūtāni yo danden vihiṃsati

Attāno sukhamesaṇo pecca so na labhate sukham

Sukhakāmaṇi bhūtāni yo dāneḍṇa hiṃsati

Attāna sukhamesaṇo, pecca so labhate sukhaṃ

Mavoca pharusam kañci vuttapaṭivadeyyu taṃ
Dukkhā hi sārambhakatha, paṭidanḍa phuseyyutaṃ.

All are afraid of the rod (Punishment) all fear from death.
Taking oneself as the example one shall not strike, shall not let
strike

All are afraid of the rod (punishment) life is dear to all
Taking oneself as the example one shall not strike shall not let
strike

One who strikes with a rod beings that are longing for
happiness such a one who seeks happiness will not secure
happiness after death

One who does not strike with a rod beings that are longing
for happiness such a one who seeks happiness will secure
happiness after death

Speak not any harsh word if spoken to he may speak it
back Furious words are ill a hit back may reach him

Ibid

Dhammapada Dandavagga/gatha 129 133

तस्मि लो ब्राह्मण यज्जे नेव गायो हज्जिस्सु, न भजेडक हज्जिस्सु, न कुक्कुट-
सूकर हज्जिस्सु न विविध पाण सङ्घात भपज्जिस्सु न रुक्खा छिज्जिस्सु, यूपत्थाय,
न द भ लूयिस्सु बरिहिसत्थाय ।

Tasmīṃkho brahmaṇayaññeneva gavo haññinsu na ajeḍaka
haññinsu na kukkuṭasukara haññiṃsu na vīvidha paṇ sanghatam
apajjīṃsu na rukkha cchijjīṃsu yupatthaya na dabbha lūyīṃsu
barihasatthaya

No slaughter of cows took place neither of the many goats
nor of the sheep and no other animals were killed What to say
of living beings no act of culting the trees was done in order to
erect oblation performance

Ibid

Dighanikaya 5 3 23 Kutadantasutta

Page. 121

जातिविभङ्गं पाणानां घण्टमज्जा हि जातिवो ।

एव नत्थि मनुस्सेसु, लिङ्गं जातिमयं पुथु ॥

न केसेहि न सीसेन, न कण्णेहि न अक्खिभि ॥

न मुखेन न नासाय, न ओटडेहि ममुहि वा ॥

न गोवाय न असेहि, न उदरेन न पिट्ठिया ।

न सोनिया न उरसा, न सम्बाधे न मेधुने ॥

न हत्थेहि न पादेहि, नाङ्गुलीहि नसेहि वा ।

न जङ्घाहि न उरुहि, न वण्णेन सरेन वा ॥

Jātivibhangaṃ pāṇānaṃ aṅṅamañña hi jātiyo

Evam natthi manussesu līgaṃ jatimayaṃ puthu

Na kesehi na sisen na kaṇṇehi na akkhiḃhi

Na mukhen na nāsāya na oṭṭhehi bhamuhivā

Na gīvaya na aṇṇehi na udaren na piṭṭhiya

Na soniya na urasā na sambadhe na methune

Na hatthehi na padehi naṅgulihi nakhe hi va

Na jaṅghāhi na urūhi na vaṇṇen saren va

Distinctions of beings I say as are these of distinct characteristics among human beings distinct characteristics among human beings like other beings

Like other beings in human beings seems no difference—neither in hairs nor in heads neither in ears nor in eyes neither in mouth nor in nose neither in limbs nor in brows neither in neck etc and neither in stomach etc and also neither in hands nor in legs neither in fingers nor in nails etc

Ibid

Suttanipata Vasetthasutta/Verses 206-209

यदा निसीये रहितमिह कानने,

देवे गमन्तमिह नयन्ति वाढिनो ।

मिच्छू च पद्मारवतो च क्खन्ति,

ततो रति परमतरं च विन्दन्ति ॥

Yadā nishīthe rahitamhi kanane
 Deve galantamhi nadanti dādhuno
 Bhikkhū ēa pabbhāragato va jhāyati
 Tato ratim paramataram na viḍati

When at the night in lonely forest god rains elephants roar
 Bhikkhu in hill's cave sits rapt in rapturous reverie contemplates
 it to be the only greater bliss bestowed upon men than all

Theragatha/gatha 523

यदा नदीन कुसुमाकुलान,
 बिचिस्ता वानेव्य बट सकान ।
 तीरे नितिनो सुमनो व कायति,
 ततो रति परमतर न विदति ॥

Yada nadinam kusumākujanam
 vicitta vaneyya vatamsakānam
 Tīre nisinnō sumanova jhāyati
 Tato ratim paramataram na viḍati

The banks of the rivers where garlands of woodlands blossoms
 bright with various ranks Bhikkhu sits nearby the same rapt in
 rapturous reverie considers it to be only higher bliss bestowed
 upon men than all others

Theragatha/gatha 524

सुनीलग्रीवा सुसिखा सुपेखुना
 सुचित्तपत्तकछदना विहङ्गमा ।
 सुमञ्जुद्बोसत्थ निताभिगज्जिनो,
 ते त रमेस्सन्ति वनन्दि कायिन ।

Sunilagūṇa susikhā supekhuna
 Sūcittapattacchadana vihaṅgama
 Summaññudiyosatthanitābhigajjino
 Te taṃ ramesanti vanamhi jhayinaṃ

Beautiful necked, beautiful crested, beautiful beaked and beautiful plumaged birds echoing with their sweetest melody will give you pleasures.

Suttapitaka Khuddakanikaya II
Theragatha Pannasanipato/1-gatha 1139
Page-383

ननु बहू चित्त तयाम्हि याचिती,
गिरिज्जले चित्तछदा विहङ्गमा ।
महिन्दघोसत्थ निताभियज्जिनो,
ते त रसोस्तन्ति वनमिह आविनि ॥

Nanu ahaṃ citta tayamhi yaçito
Giribhaje citrachada vihaṅgama
Mahindaghosattha nitabhigajjino
Te taṃ ramessanti vanamhi jhayinam

You have always been urging me O' my heart! that those who meditate in the forest in caves of mountains for him the bright plumaged passengers of the air being greeted by the thundering roars of clouds do bestow pleasures

Ibid

Theragatha Pannasanipato/1 gatha 111
Page-378

कदा नु मम पावस कालमेवो,
नवेन सोयेन सचीवर वने ।
इसिप्पयातमिह पथे वजन्त,
ओवस्सत त नु कदा भविस्सति ॥

Kada nu mam pavusakālamegho
Naven toyen sacīvaram vane
Isuppayatamhi pathe vajantam
Ovasisate tam nu kada bhavissati

When the purple storm cloud of the rains will break above my head and will drench my vesture in the jungle with fresh

torrents Where I wend my way along the path the seers have trod
O! when shall all this come to happen

Suttapitaka Khuddakanikaya II
Theragatha Pannasanipato/1-gatha 1105
Page-377

वस्सति दवो यथा संगीत,
छन्ना मे कुटिका सुखा निवाता ।
चित्तं सुसमाहितं च मय्ह
अथ चे पत्थयसि पवस्म देवा'ति ॥

Vassati devo yatha sugitam
Chinnā me kutika Sukha nivāta
Cittam susamahitam camayham
Atha ēc patthayasi pavassa devāti

God rains as if a most sweet melody small hermitage of mine
is well roofed I snugly dwell there in Heartendly I am steadfast
and at peace So now it it pleases you to rain god may rain

Suttapitaka/Khuddakadikaya II
Theragatha Ekakanipato gatha 51
Page 246

अच्छोदिका पुषुमिला गोनङ्गुलमिगायुता ।
अम्बसवालसञ्छ ना ते सना रमयन्ति म ॥

Ačchodika puthusila gonangulamigayuta
Ambusevalasanchanna te sela ramayaṇti mam

The mountainous land where, clear waters lie huge rocks
scattered black faced apes and timid deers haunted and the moss
guarded pools bright with silvery blossoms Such are the braces
where in my soul takes pleasure

Suttapitaka Khuddakanikaya II
Theragatha Cattalisanipato/1 Gatha 1073
Page 373

यदा नभ गज्जति मेघदुन्दुभि,
 धाराकुला विहगपथे समन्ततो ।
 भिक्खू न पब्भारगतो न ज्ञायति,
 ततो रतिं परमतारं न विन्दति ॥

Yada nabho gajjati meghduṇḍubhi
 Dhāraikulā viḥagapathe samantato
 Bhikkhu ēa paḍbharagato va jhayati
 Tato ratim paramataram na viṇḍati

When in the sky storm-clouds drum thunders and the pathways of the birds on all sides become thick due to heavy rain Bhikkhu sits in hill caves rapt in rapturous reverie considers this to be no higher bliss bestowed upon men than this

Suttapitaka Khuddakanikaya II
 Theragatha/Navakanipato 1/gatha 522
 Page 317

नील भवणा रुचिरा, वारिसिता सुचि धरा ।
 इन्द्रगोपकसञ्छन्ना, ते सला रमयन्ति म ॥

Nilabbhavanna ruçira vārisitā sucīndhara
 Indagopakasaññaṇṇa te salā ramayanti maṃ

In the rocky heights with dark blue clouds Where lie many tarns of crystal clear cool water and the slopes covered bedecked of Indragops (herds of Indra) are the braes where in my soul goes into raptures

Suttapitaka Khuddakanikaya II
 Theragatha Cattatisanipata/1 gatha
 1066 Page 373

बुट्ठमिह देवे चतुपङ्क्तुन तिणे,
 सत्तुप्फिते मेघनिमिमिह कानने ।
 नगन्तरे विटापसमो सयिस्स,
 त मे मुदू हाहिति तूलसनिम ॥

Vutthamhi deve caturangule tiṇe
 Sappupphite meghanibhamhi Kāṇane
 Nagaṅtare vitapisame sayissam
 Tam me mudū hohitī tūlasaṇṇibham

When the god rains on the four inches grass I will be seated
 in the mountainous budding woods as a tree like clouds in a state
 of happiness I will be seated O! my heart on the rocky grassed
 couch which shall be seemed like tenderous cotton forme

Ibid

Pannasanipato/1 gatha 1140

Page 383

अनुजानामि, भिक्खवे मलानि भेसज्जानि-हनिदिद, सिङ्गिवेर, वच,
 प्रतिविस, कटुक-कसावाणि, उसीर अनुजानामि भिक्खव, वसावानि भेसज्जानि ।

Anujanami bhikkhave malāni bhesajjāni haṇiddim singiverm
 vacamativissam Kaṭukorohinim * * * Anujānāmi bhikkhave
 Kasavāni bhesajjāni

Prescribe and permite bhikkhave the medicine prepared from
 roots of the plants viz turmeric ginger orriss both yellow and
 white garlic black hellebore and khus khus * * * Prescribe and
 permite bhikkhave to take astringent dococtions of—margosa
 etc trees

Vinayapetaka Mahavagga/6 2 4

द्वि न पन नगरान अन्तरे उभयनगरवासीनम्पि लुम्बिनी नाम मंगल सालवन
 प्रत्थि ।

देविया त दिस्वा सालवनकीड कीडितुकामता उदपाद । अमग्वा देवि
 गहेत्वा सालवन पर्विसिषु । सा मंगलपानमूल गत्वा सालसाखाय गण्हितुकामा
 अहोसि । सालसाखा मोनित्वा देविया हत्वाय उपगच्छि । सालसाख गहेत्वा
 तिठमानाव एव चस्सा गमवग्गान अहोसि ।

Dvinnam pana nagaranam antare ubhayanagaravāsīnampi
 Lumbini namamangalasalavanam atthi

Deviyā taṃ disvā salavanakīḍaṃ kīḍiṭṭu kāmāṭa udapādi
amaḍḍa devīm gahetvā sālavanam pavasiṇu Sa mangalasala
mulam gantvā sālāsākhāyaṃ gaṇhitvema ahoṃ Sālāsākha
onamitvā deviyā hatthapatham upagaḍḍhi Sālāsākham gahetva
tiṭṭhamanāya evaḍḍassa gabbha vuṭṭhanam ahoṃ

There was a mangalasalavan named as Lumdini, amidst both
the cities of the both city dwellers

Devil the queen saw that and desired to have a prank there
in king's councilor accompanying her went to Salavana Devi
wanted to catch the branch of the Sala having reached beneath the
beautiful Sala The branch of the Sala bowed itself and reached
near the hand of Devi She pushing her hand caught the branch
Standingly having caught the branch of Sala she gave birth to a
child

Ibid

Jatakatthakatha Avidurenidanam

Page 41

अज्ज खो आनन्द रत्तिया पच्छिमे याम कुसिनाराय उपवत्तने मल्लान
अन्तरेण यमकसालान तथागतस्स परिनिब्बान भविस्सति ।

Ajja kho ananda rattiya paḍḍhime yame Kusinaray am
upavattane mallanam sālavana antarenayamakasalanam tathāga
tassa parinibbanam bhavissati

Annanda' Tathagata will obtain Nibbana to day at the fall
of night in Kushinara at Upavattam Sala grove amidst the couple
of Sala tree

Dighanikaya Mahaparinibbanasuttam

Page 104

महन्तेन अनुभावेन निगोषमूलं गत्वा बोधिसत्तं शोलोकेत्वा बलवसोमनस्स-
जाता स्वस्वदवताति सज्जाय बिट्ठानतो पट्ठाय सीसतो पालि श्रोतारेत्वा
गन्धपुष्पवासित उदकं गृहेत्वा बोधिसत्तं उपगन्त्वा अट्ठासि बोधिसत्तो
दक्षिणगृहस्थं पसारत्वा उदकं सम्पटिच्छि । सुजाता सहेव पालिया पायास
महापुरिसस्सा हृष्ये अवेसि ।

Mehanten ānubhaven nigrodhamūlam gantvā bodhi sattam
 oloketvā balavasomanassajāta rukkhadevatāti saññāya diṭṭhatthā
 nato paṭṭhaya * * sisatopatim otāretvā * * * gandha pupphavā
 sitam udakam gahetva bodhisattam upagantvā aṭṭhāsi * *
 Bodhisatto dakkhina hattham pasaretva udakam sampajjēhi
 Sujata saheva patiyām pāyāsam mahapurisassa hattha thapesi

With due respect and grandeur she reached to the
 Nyagrodha tree saw Bodhisatva and was satisfied She recognis
 ing him as the god of tree at the same spot whence she saw too
 off the ricamilk from her head She too the fragrant water of
 sweet smelled flowers and stood before Bodhisattva Bodhisattva
 raised his right hand before her and took the water Sujata
 offered the rice milk along with dish in the hand of venert able
 one

Jatakathakatha Avidurenidanam

Page 52

तवेव देव विजिते भददसालो ति म विदू ।
 सटिठ वस्स सहस्सानि तिठठतो पूजितस्स मे ॥
 विविधे चापि पासदे न म ते अञ्चमञ्चिस ॥

चेतस्य रूप चेतसि भददसाल वनस्पति ।
 हितकामोसि चातीन, अभय सम्म दम्मि ते ॥

Taveva deva vijite bhaddasalo ti mam vidu
 Saṭṭhi vassasahassani tiṭṭhato pujitassa me
 vividhe ēapi pasade na mamte aṭṭamañnisum

Āteyyarupam ātesa bhaddasala vanaspati
 Hitakamosi natinam abhayam samma dammite

I have passed sixty thousand years at this place getting propititions
 and offerings and named as Bhaddasala None of your predeces
 sors injured even my branch O' Bhaddasala you think
 well you are well wisher of your neighbours I would not harm
 you

Suttapitaka Khuldakanikaya III
 Jatak I Dvadasakanipata/2 gatha
 14 15 24 p 234-235

यस्य रुक्खस्य छायाय, निसीदेय्य सहेय्य वा ।
न तस्य सास भज्जेय्य, मित्तदुब्बो हि पापको ॥

Yassa rukkhassa chāyāya
Nisideyya saheyya va
Na tassa sākham bhañjeyya
Mittadubbho hi pāpako

Even the branch of the tree must never be cut where beneath the shade have ever sheltered taken rest or slept Malicious concept for companion is crime

Suttapitaka Khuddhakanikaya III
Jataka II 528-gatha 153

Page 54

रोपेत्वं रुक्खानि यथा फलेसी,
मूलं तरुं छत्तुं तमेव इच्छसि ।
तथूपमं चित्तामिदं करोसि,
यं मं अनिच्छमिह जले नियुज्जासि ॥

Ropetva rukkhani yatha phalesi
Mūle tarum chettu tameva icchasi
Tathupamam cittamīdam karosi
yam mam aniccāmihi jāle niyuñjasi

The act of instigation which you do O' my heart to indulge me again in unstable and impermanent world is only the parable as one having planted trees to get fruits suggest him to cut that down at the root Does he desire so? Never

Suttapitaka Khuddakanikaya II
Theragatha Pannasanipato/I gatha 1124

Page 380

दुरं भूतो चेव ब्रह्म च रुक्खो,
देसं ठितो भूतनिवासं रूपो ।
तस्मा नमस्सामि इमं पलायं,
ये चेत्थं भूता ते जनस्य हेतु ॥

Dūre suto ĉeva brahaĉarukkho
 Deseṭṭhito bhūtanivasarūpo
 Tasma namassamī imam palasam
 Ye ĉettha bhūta te dhanassa hetu

Easily visible from every distance on the summit of mountainous region which is the dwelling place of gods I worship this Palasa tree and the gods therein so that I may get wealth

Suttapitaka Khuddakanikaya III
 Jataka I 307 gatha 26

Page 89

यो तित्दुक रुक्खस्स परो पिलक्खो,
 परिवारितो पुब्बयञ्जो उलारो ।
 तस्सेस मूलास्मि निधि निखतो,
 अदायमदो गच्छ त उद्धरहि ति ॥

yo tinduka rukkhassa paro pilakkho
 Parivarito pubbayañño ulāro
 Tessesa mulasmim nidhi nikhāto
 Adayado gaccha tam uddharahi ti

Ahead to the tindu tree there is a tree of Pakara has stored immense of treasure at its root as a result of oblations performed previously Treasure is heirless Go and obtain by digging up the same

Suttapitaka Khuddakanikaya III
 Jataka I 307 gatha 28

Page 89

पियदसिनो राज्ञो द्वे चिकीछा कतमनुस चिकीछा च पपुचिकीछा च । सोसद च यानि मनुसोपगानि च पसोपगानि च यत यत नास्ति सबत हारापितानि च, रापापितानि च, मूलानि च फनानि च यत यत नास्ति सबत हारापितानि रापापितानि च । पथेसु कूप च खानापिता, ब्रह्मा च रोषापिता परिभोगाय पसुमनुसान् ।

Piyadasino raño dve ĉikīĉhakatamanusaĉīĉhā ĉa pasuĉikīĉhaca osuḍham ĉa yaṇi manusopagani ĉa pasopagani ĉa yata yata nasti

sarvata hārāpitāni ēa, ropapitāni ēa mulāni ēa phalāni ēa yata
yata nasbi sarvata hārāpitāni ropapitāniēa Pañthesu kupa ca
khanāpita braṇṇa ēa ropapitā paribbhogaya pasumanusanam

That two designs have been cherished by Piyadasa—one
regarding men and other relating to animals—that everywhere
some vegetable root and fruit trees shall be cultivated and that
on the roads well shall be dug and trees planted to give enjoyment
for both men and animals

—Asoka ke abhilekha (R B Pande)
Rock dict II p 3

एवमेव तुव ब्रह्मे,
अनञ्जाय विनिन्दसि ।
कथं मूलं अदिस्वान,
रुक्खं जञ्जाय पतिट्ठितं ॥

Evameva tuvam brahme
ananñayaya vinindasi
Katham mulam adisvana
rukkhm janna patitthitam

नाहं तुम्हे विनिन्दामि,
यं जञ्जं वानरा वने ।
विस्ससेनो व गारय्हा
यस्सत्था रुक्खरोपका ॥

Naham tumhe vinindami
ve caññe vanara vane
Vissasencva garayho
yassattha rukkhharopaka

The monkeys replied Thus O' Lord you blame us without
knowing the cause what is the way then to know whether the
plants take roots or not ?

It is not you but Vissasena the king must be blamed and
denoted to be irresponsible one for whom you are planting these
plants

Ibid

Jataka Tikanipata/268 gatha 53 54

उट्ठेहि चोर किं सेसि, को जत्थो सुप्पनेन ते ।
 या स गहेसु राजानो, गामे किम्बिसकारक ।
 यन्तु चोरं गहेस्सन्ति, गामे किम्बिसकारक ।
 किं तत्थ पुच्चिमन्वस्स, वने जातस्स तिठ्ठतो ॥
 न त्व अस्सत्थ जानासि, मम चोरस्स च त्तर ।
 चोर गहेत्वा राजावो, गामे किम्बिसकारक ।
 अप्पेन्ति निम्बसूलस्मि, तस्मि मे सङ्कते मनो ॥

Uṭṭhehi cōra kim sesī ko attho supnne te,
 Mā tam gahesum rajano game kibbisakarakam
 Yannu cōram gahessanti game kibbisakarakam
 Kim tattha puccimandassa vane jatassa tiṭṭhato
 Na tvam assattha janasī mam cōrassa cāntaram
 Cōram gahetva rajano game kibbisakarakam
 Appenti nimbasulasmim tasmī me sankate mano

Awake up O' thief why do you sleep what will you get by ?
 I doubt you may be caught by the state officers

If the thief is caught by the officers of state O' Margosa
 (Neema) grown in the forest what have you to do why are you
 worry ? Questioned the good dwelling in Peepal tree

Neema god replied O' peepal you do not know the secret
 If any criminal like thief or dacoit is caught he is to be punished
 by the stake made of this Margosa branch I am afraid of the
 doubt that the branches of tree would be cut

Ibid

Jataka Catukkanipata 311/gatha 41 43

नीलवक्त्रकूटसदिसा कूटागाररूपमा ।
 वारणभिरुदा रम्भा, ते सेला रमयन्ति म

Nilāṅbakūṭasādīsā kutagaravarupamā
 Varāṇabhīrudā ramma te selā ramayanti m

The mountains like serrid battlements of blue black clouds and
 like pinaacles of palāces where re-echoes the elephants cries those

are the braes where in soul of mine takes pleasures

Suttapitaka khuddakanikaya II

Theragatha Cattahsanipato/1

gatha 1067

p 373

करेरिमालाविवता, भूमिभागा मनोरमा ।

कुञ्जराभिरुदा रम्मा, त सेला रमयति म ॥

Karērīmālavitata bhūmibhāga manoramā

Kuñjarabhīruda ramma te sela ramayanti maṃ

Those fragments of the forest where the garlands of Kareri
flowers are spread and are pleasing due to the elephants-roar
such mountains are much pleasant to me

Ibid

Cattatisanipata/1 gatha 1065

Page 373

परे अम्बाटकारामे, वनसण्डमिह भदिदयो ।

समूल तण्हमब्बुह्म तस्स भददो व आयति ।

रमन्तेके मुदिङ्गेहि, वीणाहि पणवेहि च ।

अहं च रुक्खमूलस्मि, रतो बुद्धस्स सामने ॥

Pare ambatakārame vanasaṇḍamhi bhaddiyo

Samūlam tanhamabbuham tattha bhaddojvajjhāyati

Ramanteke mudingehi vīṇahi paṇavehi ca

Ahaṃ ca rukkhamulasmim rato buddhassa sasane

Beyond the Ambataka garden having uprooted the all
yearnings Bhaddiya the fortunate sits happily rapt in deep
meditation now in wild woodland

Says Bhaddiya some are charmed by cymbels flutes or
drums I do dwell entranced by the Buddha's rules beneath the
leafy shadow of the tree

Ibid

Sattakanipato/2 gatha 466-67

Page-310-11

उमापुष्पेन समाना, गगनावम्भछादिता ।
नानादिजगणाकिष्णा, ते सेवा रमयन्ति म ॥

Umapupphen samana gaganavabbhaçhādita
Nanadijaganakīṇṇa te sela ramayanti maṃ

The mountainous landscapes like the colour of Umma flower and like the sky covered with blue black clouds and diffused with herds of several type of birds Such are the braes where in the soul of mine delights

Ibid

Cattatisanipato/1 gatha 1071

Page-373

अङ्गारिनो दानि दूमा भदन्ते,
फलसिनो छदन विप्पहाय ।
ते अच्चिमन्तो व पभासयन्ति
समयो महावीर भागी रसान ॥

Angarino dāni duma bhadante
Phalesino çhadanam vippahaya
Te accimanto va pabhasayanti
Samayo mahavīr bhagīrasanam

Now the trees glow adorned with reddish flowers like the embers and cast their old foliage in quest of fruits They seem to the crests of flame because of their irradiance so this is an hour appropriate to rich the hopes

Suttapitaka Khuddakanikaya II

Theragatha Dasakanipato/1 gatha 527

Page-319

दुमानि फुल्लानि मनोरमानि,
समन्ततो सन्वदिसा पवन्ति ।
पल पहाय फलमाससाना,
कालो इतो पक्कतनाय वीर ।

Dummāni phullāni manoramani
Samantato sabbadisa pavanti

Pattam pahāya pahalamāsaṇa
Kālo ito pakkamanāya vira

In every verdurous tree this is blossom time and are pleasing
and attractive wherever we look Every quarter breathing
fragrant airs Trees have forsaken their foliages for fruit Thus
while yearning comes for fruit the time suits to proceed ahead

Suttapitaka Khuddakanikaya II
Thereagatha Dasakanipato/1 gatha 528
Page 319

वन्दे इ दीवरी ताम्, रति नक्खत्तमालिनि ।
राजपुत्त अप्पसन्ती, तुम्हाम्हि सरण गता ॥

Vande indivarisāmam
Rattim nakkhattamālinim
Rajaputtam appasanti
Tumhamhi saraṇam gatā

Like the lotus colour wearing the garland of asterism O! night I
pay may respect to you and in the absence of Rajaputra seek
shelter of yours

Suttapitaka khuddakanikaya III
Jataka I 519 gatha 317
Page 396

सोमो च राजा वरुणो च राजा,
पजाती चामि सूरियो च ।
एतेहि गुत्तो पुरिसादकम्हा,
अनुञ्जातो सोत्थि पक्खेहि तात ।

Somo ēa rajā varuno ēa raja
Pajāpati cāndima sūriyo ēa
Etehi gutto purisadakamha
Anunnāto sotthi paccehitata

Soma, Varuna Prajapati Moon and Sun may bestow blisses on
you Thus under their blissful protection you go and return with

safety

Suttapitaka khuddakanikaya III

Jataka I 513 gatha 79

Page 368

तिणा लतानि ओसध्यो,
पम्बतानि वनानि च ।
राजपुत्त अप्पसत्ती,
तुम्हम्हि सरण गता ॥

Tina latani osadhyo
Pabbatani vanani ca
Rajaputtam appassanti
Tumhamamhi saranam gata

O! grasses creepers herbs mountains and woods I seek shelter of
yours in the absenc of Rajaputra

Suttapitaka khuddakanikaya III

Jataka I 519 gatha 316

Page 396

व दे भागीरथी गङ्गा सबतीन पटिगह ।
राजपुत्त अप्पस ती तम्हम्हि सरण गता ॥

Vaṇḍe bhagīrathī gaṅgam
Savaṇṭinam patiggaham
Rajaputtam appasanti
Tumhamamhi saranam gata

O! Bhagirathi Ganga the acceptor of all the rivers I pay my
respect and in the absence of Rajaputra seek shelter of yours

Suttapitaka khuddakanikaya III

Jataka I 519 gatha 318

Page 396

बन्दे अहं पम्बरारसेटठ,
हिमवन्तं सिलुच्चय ।
राजपुत्त अप्पसन्ती,
तुम्हम्हि सरण गता ॥

Vande aham paḥḥatarajaseṭṭham
 Himvaṇṭam siḷuḍḍāyā
 Rājaputṭam appassaṇṭi
 Tumhamhīm saraṇaṃ gatā

O' Himalaya the king of mountains bearing high summits, I pay my respect and in the absence of Rajaputra seek shelter of yours

Suttaṭṭakā Khuddakanikāya III
 Jātaka I 519 gātha 319

Page 396

बालमिगसङ्घसेवित
 कुञ्जरमत्तकरणु लोलित ।
 असहायिका गन्तुमिच्छसि,
 रहित भिसनक महावन ॥

Balamigassanghasevitam
 Kuṇḍjaramatta karenu lolitam
 Asahayikā gantumicchasi
 Rahitam bhiṣṇanakam mahāvanam

The great forest is haunted with various a heard of wild creatures and seems unpeaceful disturbed because of the violent rutting elephants tramlings do you dare to go uncompanioned to such a place which is fearsome without mankind

Suttaṭṭak Khuddakanīhaya II
 Therīgātha Tinsanīpato/1 gātha 375

Page 450

अग्नि चन्द च सुरिय च,
 देवता च नमस्सिह ।
 नदीतिष्ठानि चन्दवान,
 उदक ब्रूहामिह ॥

Aggim cāṇḍam cā suriyam cā
 Devatā cā namassiham,
 Neditiṭṭhāni gaṇṭvāna,
 Uḍakam brūhāmiham

I propitiated and adored the fire, the moon the sun and other gods I foregathered on the bank of river in order to perform bathing rites in the pious water

Suttapitaka khuddakanikaya II
Therigatha Pancakanipata/5 gatha 87
Page 417

अभिबुट्ठा रम्मतला, नगा इसिभि सेविता ।
अमु नदिता सिखीहि, ते सेला रमयन्ति म ॥

Abhivutṭha rammatala naga isiḥhi sevita
Abbhunnadita sikhīhi te sela ramayanti mam

The mountainous landscapes refreshed with rain and resonant with crested creatures of forest where silent Rishis oftenly resorted Such are the braes where in my soul feels at home

Ibid
Cattatissnipato/1 gatha 1068
Page 373

मिगो यथा सेरि सुचित्तकानने,
रम्म गिरि पावुसग्गममालिनि ।
अनाकुले तत्थ नगे रमिस्स,
अससय चित्त परा भविस्समि ॥

Migo yathā seri suṭṭittakanane
Rammam girim pavusa abbhāmalinim
Anākule tatthanage ramissam
Asansayam cīttapara bhavissam

O! heart now you have approached to this mountainous landscapes which is pleasant with ranked clouds in the sky during rains You will wander here worrilessly as creatures roam hither and thither without fear with liberty No doubt thus you will cross over the all calamities

Ibid
Theragatha Pannasanipato/1 gatha 1147
Page 384

चारञ्चिकस् इक्षितो, चिररन्त तपस्विना ।
किञ्चाकत उदपान, कथं सम्म ववाहसि ॥

Araññikassa isino ċirarantam tapassino,
kiñchakatam udapānam, katham samm avāhasi

Why vitiated you the cistern O! gentle This which is purified
after a long period penance and meditation of Rsis who lived in
the forest ?

एस धम्मो सिङ्गलान, य पित्वा ओहदामसे ।
पितुपितामह धम्मो, न त उज्झातुमरहसि ॥

Esa dhammo singalānam
yam pitvā ohadamase
Pitupitamaham dhammo
Na tam ujhatumarahasi

This act of ours is never culpable because of the fact that this is
customary religion of our forefathers to pollute the lake where
take water

एस वो एदिसोधम्मो, अधम्म पन कीदिसो ।
मा वो धम्म अधम्म वा, भददसाम कुदाचन ति ॥

Esam vo ediso dhammo
Adhammo pana kīdiso
Ma vo dhammam adhammamva
Addasam kudačanam ti

I see neither religious customs nor un religious of yours because
if pollution is your religious custom what would be unreligious
then

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अथ ने वानरजेठ ठाको एवमाहु भो वानरा । उदकनाम
रखित ब तुम्हे दक्षपातकेस उदक सिञ्चन्ता
उष्पाट हवा उपाट्टेत्वा मूल ओलोकेत्वा गम्भीर

गतेषु भूसेषु बहु उदकं सिञ्चय, अम्भीरवृक्षे
अप्य । पच्छा अम्हाकं उदकं दुस्सयं भविस्सतीति ।

Atha ne vanarjeṭṭhako evamah Bho vanarā
udakam namarakkhitebbam tumhe rukkha
potakesu udakam siñcanta uppāḷetva uppaḷetva
mulam oloketva gambbīragatesu mūlesu
bahum udakam siñcāya, agambhīragatesu
appam Paṭṭha ambakam udakam dullabham
bhavissatīti

O! monkies the water is to be protected and saved by all means you while watering the plants you first see their roots and circumference where it lies and water them according to need Do not misuse the water for it may at any moment be difficult for us to get water

Ibid

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माता यथा नियं पुत्त,
आयुसा एकं पुत्तमनुरक्खे ।
एव पि सबभूतेषु,
मानसं भावये अपरिमाणं ॥
मत्तं च सबलोकस्मि
मानसं भावय अपरिमाणं ।
अद्दं अघो च तिरियं च,
असम्भायं अवेरमसहत्तं ॥

Māta yatha niyaṃ puttam
ayusa eka puttamanurakkhe
evaṃ pi sabbabhutesu
manasam bhavaye aparimaṇam
Mettam Ēa sabbalokasmim
manasam bhavaye aparimāṇam
Uddham adho Ēa tiriyaṃ Ēa
asambadham averamasapattam

As a mother protects her child even at the risk of her own life, so that there by mutual protection and good will limitless among all beings let good will limitless prevail in the whole world above, below all around untarnished with any feeling of disharmony and discard

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यथा पि एक पुत्रस्मि पियस्मि कुसली सिया ।

एव सब्बेसु, सब्ब कुसलो सिया'ति ॥

Yatha pi eka puttasmī piyasmin kusalī siya

Evam sabbesu pañesu sabbath kusalo siyā ॥

Een as she would be very good

Towards her only child her well-beloved son

so too ye should be very good

Towards all creatures everywhere and everyone

त = तत्त्वार्थप्रसङ्ग-सूत्र । स = सर्वार्थसिद्धि ।

- 1 मोक्ष-मागस्य नेतार भूतार कम-भूभताम् ।
ज्ञातार विषय-तत्त्वाना, बन्धे तदगुण-सम्भवे । त मंगलावरण
- 2 जमो अरुहताण जमो सिद्धाण जमो आइरियाण ।
जमो उवज्झावाण, जमो सोए सम्म-साहूण ॥ जैनधम्म का मूल मत्त-
- 3 सम्यग्-दशन-ज्ञान-चारित्र्याणि मोक्ष-मार्ग । त 1-1
- 4 तत्त्वार्थ-अज्ञान सम्यग्-दशनम् । त 1 2.
- 5 जीवाजीवात्मन ब ब-सवर-निजरा-मोक्षास-तत्त्वम् । त 1-4
- 6 उपयोगो लक्षणम् । त 2-8
- 7 स द्वि-विघ्नोष्ट-चतुर-भेद । त 2 9
- 8 स-कषायवाज्-जीव कमणो योग्यान् पुद्गलानादत्ते स ब ध । त 8 2.
- 9 अजीव काया धर्माधर्माकास पुद्गला । त 2 9
- 10 जनधर्मे स विशेष प्रयुक्त 'पुद्गल'-शब्द । सब इन्द्रिय गोचरा पदार्था पुद्गला । ललक ।
- 11 जैनधर्मे विज्ञाधर्मे प्रयुक्तो धर्माधर्म'-शब्दो । जीव-पुद्गलानाम् अग्रेरकत्वेन चलन सहायो धर्म । जीव-पुद्गलानाम् अग्रेरकत्वेन स्थिति सहाय धर्म । ललक ।
- 12 आकाश द्विधा विभक्त, लोकाकाशमलोकाकाश च । स 5 12
- 13 कासश् च । त 5 39
- 14 काय बाह् मन कम योग । त 6-1
- 15 स आत्मन । त 6-2.
- 16 शुभ पुण्यस्याशुभ पापस्य । त 6-3
- 17 निध्या-दशनाविरति-प्रमाद कषाय-योगा ब-ब-हुतव । त 8-1
- 18 धनादि सम्भ वे च । त 2 4
- 19 प्रकृति स्थित्यनुभव प्रदेशास तद् विधय । त 8 9
- 20 आत्मन-निरोध सवर । त 9 1
- 21 स गुप्ति समिति धर्मानुप्रेक्षा परोषह-जय चारित्र । त 9 2.
- 22 तपसा निजरा च । त 9 2
- 23 एक-देश कम सक्षय-लक्षणा निजरा । स 1 4
- 24 बन्ध हेतुभाव निज राभ्या कृत्स्न-कर्म-विप्रमोक्षो मोक्ष । त 10-2.

- 25 श्रीपद्मविकादि-प्रव्यवस्थानां च । त 10-3
- 26 अन्यत्र केवल सम्यक्त्व-ज्ञान-दधान-सिद्धत्वेभ्यः । त 10-4
- 27 सका-काक्षा-विधिकिस्तास्य दृष्टिं प्रवृत्ता-ज्ञातवा सम्यग् दृष्टेरतीचारा । त 7 23
- 28 येन येन प्रकारेण जीवादय पदार्था व्यवस्थितास्त-तेन तेनाद्य-गम सम्यग्-ज्ञानम् । स 1 1
- 29 मति-श्रुतावधि मन पश्य-केवलानि ज्ञानम् । त 1 9
- 30 तत् प्रमाणे । त 1 10
- 31 'प्रवृत्त य प्रमाणत परिणति-विशेषादर्थावधारण नय' इति । सकल-विषयत्वाच्च प्रमाणस्य । तथा चोक्त 'सकलादस्य प्रमाणाधीनो, विकलादेशो नयाधीन' इति । स 1 6
- 32 तदिन्द्रियानिन्द्रिय निमित्तम् । त 1 14
- 33 श्रुतमनिन्द्रियस्य । त 2 21
- 34 भाषे परोक्षम् । त 1 11
- 35 प्रत्यक्षमयत् । त 1 12
- 36 नेगम सग्रह व्यवहारजसूत्र शब्द समभिरुद्धवमूता नया । त 1 33
- 37 सामा-य-लक्षण तावद् वस्तु-यनकान्तारम-यविरोधन हेत्वपणात् साम्य-विशेषस्य याथात्म्य-प्रमाण-प्रवण प्रयोगो नय । स 1 33
- 38 स द्वेषा द्वय्याधिक पर्यायाधिकश्-चेति । स 1 33
- 39 उत्तरोत्तर-सूक्ष्म-विषयत्वादेवा कम पूव पूव हेतुकत्वाच्च । एवमेते नया पूव-पूव-महा-विषया उत्तरोत्तरानुकूलात्प विषया प्रव्यस्यानन्त शक्ते प्रतिसक्ति-विभिद्यमाना बहु-विकल्पा जाय-ते । त एते गुण-प्रधानतया परस्पर त द्वा सम्यग् दशन-हेत्व पुरुषाच्च क्रिया साधन-सामर्थ्यात् तत्त्वादय इव यथोपाय विनिवर्धयमाना पटादि सजा, स्वतन्त्राश्-चासमर्था । स 1 33
- 40 ससार-कारण निवृत्ति प्रत्यागूणस्य ज्ञानवत कर्मादान-निमित्त क्रियोपरम सम्यक् चारित्र्यम्, भजान पूवकाचरण निवर्तयच्च सम्यक् विशेषणम् । स 1 1
- 41 शालव-निरोध सवर । त 9 1
- 42 स गुप्ति-समिति-धर्मानुप्रक्षा परोक्ष जय चारित्र्य । त 9 2
- 43 सामाधिकच्छेदोपस्थापना-परिहार-विशद्धि-सूक्ष्म साम्प्रदाय-वधाक्यातमिति चारित्र्यम् । त 9 18
- 44 धर्मेतभूतमपि चारित्र्यमन्ने गृह्यते मोक्ष प्राप्ते साक्षात् कारणमिति ज्ञापना-यम् । स 9 18
- 45 उत्तम भमा-मादवाजव-शीच सत्य-सयम सपक्ष-स्थायार्थिकचन्य-ब्रह्मचर्याणि यम् । त 9 6

46. निश्कल्यो वृत्ती । त 7 18
47. क्षुणाति हिनस्तीति शल्यम् । तत् द्वि-विधं माया-शल्यं, निदान-शल्यं, मिथ्या-
दशन-शल्यमिति । स 7 18
48. देश-सबतोषु-महती । त 7-2
49. एतानि व्रतानि भावितानि वरोषध्वद् यत्नवते दुःख निवर्त्ति-निमित्तानि
भवन्ति । स 7 2
50. प्रमत्त-योगात् प्राण व्यपरोपणं हिंसा । त 7 13
51. 'स्वयमेवात्मनात्मानं हिमस्स्यात्मा प्रमादवान् ।
पूव प्राण्यन्तराणां तु पश्चात् स्याद जा न वा वध ॥ स 7 13
52. बाह्य-मनो-गुप्तीर्यादान-निक्षेपणं समित्यालोकितं पानं भोजनानि पच ।
त 7-4
53. बन्ध-वध्वच्छेदातिभारारोपणान-पानं निरोधः । त 7 25
54. आत्म-परिणामं हिंसन-हेतुत्वात् सर्वमव हिंसत ।
अनन्त-वचनादि केवलमुदाहृतं शिष्य बोधाय ॥ अमृत चन्द्राचार्य, पुरुषार्थ-
सिद्धयुपाय, लखनऊ, 1933, 42
55. असदभिधानमनन्तम् । त 7-14
56. तस्मात् धिक्साकरं वचनतमिति निश्चेयम् । स 7 14
57. क्रोधं लोभं भीडम् हास्यं प्रत्याख्यानां यनुक्चि-भाषणं च पच । त 7 5
58. मिथ्योपदेश-रहोभ्याख्यानं कूटं लक्ष क्रिया-यासापहारं साकारं मन्त्रं भेदा ।
त 7 26
59. अदत्तादानं स्तेयम् । त 7 15
60. यत्र सक्लेश-परिणामेन प्रवर्त्तितं तत्र स्तेयं भवति, बाह्य-वस्तुनो ग्रहणं
वाग्रहणे च । स 7 15
61. शू-यागारं विमोचितावासं परोपरोधाकरणं अस्य शुद्धिं सधर्माविसर्वादा पच ।
त 7 6
62. स्तेनं प्रयोग-तदाहृतादान-विरुद्धं राज्यातिक्रमं हीनाधिकं मानो मानं प्रतिकं पच
व्यवहारा । त 7 27
63. मधुनमग्रहणं । त 7 16
64. मिथुनस्य कमं मधुनमित्युच्यते, न सर्वं कमं । स 7 16
65. अहिंसाया गुणा यस्मिन् परिपाल्यमाने बृहन्ति अद्विमपयाति तदं ब्रह्म ।
स 7 16
66. स्त्री राग कषा अवशं तमनोहरास-निरीक्षणं पूवरतानुस्मरणं वष्येष्टं रस-स्व
शरीरं सस्कारं त्यागा पच । त 7 7
67. पर-विवाह-करणत्वरिका-परिगृहीतापरिगृहीता गमनानगं क्रीडा-काम-तीव्रा
मिनिवेक्षा । त 7 28

- 68 त एते स्व-दार-सन्तोष-वतस्मातिचारः । स 7-23
- 69 मूर्च्छा परित्यक्तः । स 7 17
- 70 असत्यपि बाह्यं ममेदमिति सकल्पवान स-परित्यक्त एव भवति । स 7 17
- 71 मनोभ्राम्यमनोभ्रम-विषय-राग द्वन्द्व-वजनानि पञ्च । स 7 8
- 72 जल-वास्तु-हिरण्य-सुवर्ण-वन-घाम्य-दासी-दास-कृत्य प्रमाणातिक्रमाः ।
त 7-29
- 73 किं चान्यद यथाभीषां व्रतानां द्रष्टव्यं भावना प्रतीय-त तद् विपश्चिद-
भिरिति भावनोपपन्नः । स 7 8
- 74 हिंसादिष्विहामुक्तापायावयव-दशानम् । स 7 9
- 75 इक्ष्मेव वा । स 3 10
- 76 जगत-काय-स्वभावौ वा सवेग-वराग्यावयवम् । स 7-12
- 77 मत्तो-प्रमोद-कारुण्य-पाण्ड्यस्थानि च सत्त्व-गुणाधिक-विलस्यमानाविनेषु ।
त 7 11
- 78 दिग - देशानय - दण्ड-विरति-सामायिक-प्रोषघोषवासोपभोग-परिभोगपरि-
माणातिथि-सविभाग-व्रत-सपन्नश्च । स 7 21
- 79 ऊष्णाश्लेष-तियगू-व्यतिक्रम-क्षेत्र-वर्द्धि-स्मृत्य तराधानानि । स 7 30
- 80 धानमन प्रेष्य-प्रयोग-जड-रूपानुपात-पुद्गल-क्षपाः । स 7 31
- 81 क-दप-कीटकुच्य-मोक्षार्थासमीक्षयाधिकरणोपभोग-परिभोगानावयवानि ।
त 7 32
- 82 योग दुष्प्रणिधानानादर-स्मृत्यनुपस्थानानि । स 7 33
- 83 अप्रत्यवेक्षिताप्रमाजितोत्सर्गादान-सस्तरूपक्रमणानादर-स्मृत्यनुपस्थानानि । स
7 34
- 84 सचित्त-सर्व ध-समिश्रामिषव-दुष्पक्वाहाराः । स 7 35
- 85 सचित्त-निक्षेपापिघ्नान-पर-व्यपदेश-मात्सर्य-कालातिक्रमाः । स 7-36
- 86 अनुग्रहार्थं स्वस्यातिसर्गो दानम् । स 7 38
- 87 विधि-द्रव्य-दातृ-पात्र-विशेषात् तद् विशेषः । स 7 39
- 88 ततश्च पुण्य-फल-विशेषः क्षित्यादि-विशेषाद् बीज-फल-विशेषवत् । स
7 39
- 89 तपो धर्मेन्तमू तमपि पृथगुच्यते । स 9 3
- 90 जनकनाभमोक्ष-वृत्ति-परिसंख्यात-रस-परित्याग-विविक्त-क्षय्यासन-काय-
क्लेशा बाह्य तपः । स 9-19
- 91 प्रायश्चित्त-विनय-वयावृत्त्य-स्वाध्याय-व्युत्सग-ध्यानान्युत्तरम् । स 9-20
- 92 ज्ञानमेवापरिस्पन्दानि-शिक्षावयवभासमानं ध्यानम् । स 9-28

- 93 मारुतान्तिकीं सस्नेहना जोषिता । त 7-22
- 94 किञ्च धरणस्यानिष्टत्वाद् यथा वणिजो विविध-पथ्य-दानादान-संचय-परस्व ।
स 7-22
- 95 जीवित-मरणाशसा-मित्रानुराग-मुखानुबन्ध-निदानानि । त 7 27
- 96 वनोदधि-वलय वन-वात-वलय-प्रतिष्ठम् । वन-वात-वलय तनु-वात-वलय-
प्रतिष्ठम् । तनु-वात-वलयमाकाश-प्रतिष्ठम् । आकाशमात्म-प्रतिष्ठ, तत्सर्व-
धाराधयत्वात् । स 3 1
- 97 सव-पदार्थानां साधारणावगाहन-हेतुत्वमस्यासाधारण लक्षणम् । स 5-13
- 98 आकाशस्यानन्ता । त 5 9
- 99 समन्तादनन्तस्यालोकाकाशस्य बहु-मध्य-देश-भाविनो लोकस्य सत्त्वानादि-
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- 102 सद् द्रव्य-लक्षणम् । त 5-29
- 103 चेतनास्याचेतनस्य च द्रव्यस्य स्वा जातिमजहत उभय-निमित्त-वशाद्
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- 104 अनादि पारिणामिक-स्वभावेन व्यबोद्धयाभावाद् ध्रुवति स्थिरी-भवतीति ध्रुव ।
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- 105 तद-भावाव्यय नित्यम् । त 5 31
- 106 गुण-पययवद् द्रव्यम् । स 5-38
- 107 द्रव्याश्रया निगुणा गुणा । त 5-42
- 108 तदभाव परिणाम । त 5 42
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- 112 परस्परोपग्रहो जीवानाम् । त 5-21
- 113 ससारिणो मुक्ताश्च । त 2 10
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- 115 ससारिणस्-वस-स्थावरा । त 2 12
- 116 समनस्कामनस्का । त 2 14
- 117 द्वीन्द्रियादयस-असा । त 2 14
- 118 कृमि पिपीलिका-अमर-मनुष्यादीनामेक-वृद्धानि । त 2-23

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- 123 कपिण पुद्गला । त 5-5
- 124 स्पक्ष-रक्ष-गन्ध-वणवन्त पुद्गला । त 5-23
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- 128 आकाश-प्रदेशस्यैकस्य प्रदेश-भेदाभावात्प्रदेशत्वमणोरपि । । स 5-11
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- 130 लोदारिक-वक्रियिकाहारक-तैजस-कामणानि शरीराणि । त 2-36
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- 144 भेदादण । त 5-27
- 145 भेद-सत्ताताम्यां चाक्षुष । त 5-28
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- 147 न जघन्य-गुणानाम् । त 5-34
- 148 नृज-साम्ये सद्वृत्तानाम् । त 5-36

- 149 द्ब्यधिकारि-गुणानां तु । त 5 36
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- 158 एव सस्येयसस्येयानन्त-प्रदेशानाम् । । स 5-14
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एव । सामयी कल्प इत्याख्यायते । त 3-27
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- 184 उपरि पाद टिप्पण्यौ 176, 177 च द्रष्टव्ये । लेखक ।
- 185 गृह्यतो मुनि वनमित्वा गुरुपकण्ठे व्रतामि वरिगृह्य ।
प्रेक्ष्याशनस् तपस्यन्तुकृष्टश्-बेल-कण्ड-द्वार ॥ समन्तभद्राचार्य, पूर्वोक्त, श्लोक 147
- 186 कृत्वा धन-विधात विषय-सुखान्यनुभवन्ति ये मोहात् ।
धाच्छिद्य तर्कन मूलात फलानि गृह्णन्ति ते पापा ॥ शुभभद्राचार्य (नौवीं ज्ञानादी), धातमानुशासन, सोलापुर, 1961, श्लोक 240
- 187 क्षिति गतमिव बट-बीज पात-मत दानमल्पमपि काले ।
फलति-च्छाया-विभव बहु-फलमिष्ट शरीरं ज्ञानम् ॥ समन्तभद्राचार्य, पूर्वोक्त, श्लोक 116
- 188 साल-दुम-मञ्जगारे जहू साले नाम होइ दुम राया ।
इय सु दर प्रायरिए सु दर-सीसे मुनेवण्णे ॥
एरड-मञ्जगारे जहू साले नाम होइ दुम राया ।
इय सु दर-प्रायरिए मगुल-सीसे मुनेवण्णे ॥
साल-दुम-मञ्जगारे एरडे नाम होइ दुम-राया ।
इय मगुल-प्रायरिए सु दर-सीसे मुनेवण्णे ॥
एरड मञ्जगारे एरडे नाम होइ दुम-राया ।
इय मगुल-प्रायरिए मगुल-सीसे मुनेवण्णे ॥ स्वामांश-सूत्र, 4 4, 445, 11-41
- 189 भाव-शेष्या कथाशेष्य-रजिता योग-प्रवृत्तिरिति कत्वा औद्ययिकीत्युच्यते ।
स 2-6
- 190 सा बद्ध-विद्या, कण्ठ-शेष्या, नील शेष्या, कापोत-शेष्या, लेखो-शेष्या, पद्म-शेष्या, कुक्कु-शेष्या चेति । स 2-6.

- 191 अनेकांशात्माय-प्रसव-फल-भारादि-विनये,
बन्ध-पर्णाकीर्णे विपुल नय-साक्षा-सुत-भुते ।
समुत्सुमे सम्यक्-प्रतत-मति मूले प्रतिदिन,
श्रुत-स्कन्ध श्रीमान् रमयतु मनो-मकदमम् ॥
गुणभद्राचार्य, “पूर्वोक्त”, श्लोक 170
- 192 यथा महाणव नावो विवर पिघानेसति तदाश्रयाणा विनाशोवश्यमभावि, छिद्र-
पिघाने च निरूपद्रवम् तथा कर्मिण्य-द्वारण-सेवरणे सति नास्ति शेष-
प्रतिबन्ध । स 9 7
- 193 ईर्या भावेषणादान-निक्षेपोत्सर्गा समितय । त 9 5
- 194 हिंस्यन्ते तिल-नास्या तप्तायसि विनिहिते यदवत ।
बहुवो जीवा योनौ हिंस्यन्ते मनुज तदवत् ॥
प्रभूत च द्राचार्य, “पूर्वोक्त”, 108
- 195 य निज कलत्र मान परिहृतु शक्नुवति न हि मोहात् ।
निश्शेष शेष-योषिन्-निषवण तरपि न कायम ॥
अमृत चन्द्राचार्य, “पूर्वोक्त”, 110
- 196 ग्रामादीनामवधिकत परिमाण-प्रदेशो देश । ततो बहिर-निवर्तिर-देश-
विरतिर-व्रतम् । पूजक बहिर-महाव्रतस्य व्यवस्थाप्यम् । स 7 21
- 197 दिक् प्राच्यादि, तत्र सिद्धैरभिज्ञानैरवधि कृत्वा नियमन विग-विरति-व्रतम् ।
ततो बहिः-तत्र-स्थावर व्यपरोपण-निवर्तेर-महाव्रतत्वमवसेयम् । स 7 21
- 198 स्थिति प्रभाव सुख-सुति-लेख्या-विशुद्धीन्द्रियावधि-विषयतोषिका । त 4 21
- 199 गति शरीर-वरिग्रहाभिमानतो हीना । त 4-22
- 200 आपगा-सागर-स्तानम् उच्यते सिकताश्मनाम् ।
गिरि-पातोन्नि-पातश्च श्लोक-मूढ निगद्यत ॥
समन्त भद्राचार्य, पूर्वोक्त, 22
- 201 सदसत्तोरविशेषाद् बहुच्छोपसङ्घेस्त्वसत्-वत् । त 1-32
- 202 एकेनाकवन्ती स्वयन्ती वस्तु-तत्त्वमितरेण ।
अन्तर्न जयति जैनी नीतिर्-मन्वान-नेत्रविव गीरी । प्रभूत-चन्द्राचार्य,
पूर्वोक्त श्लोक 3 25
- 203 चारित्र्य मोहनीय विधा । अकथाय-कथाय-भेदात् । अकथाय-वेदनीयं तव-
विषयम् । हास्यादि भेदात् । कथाय-वेदनीयं बौद्ध-विषयम् । अनन्तानुबन्ध्यादि-
विकल्पात् । त 8-9
- 204 अवतत्त्व-हेतु-भूत परममहिमा रसायनं सञ्ज्ञा ।
अवलोक्य बालिज्ञानाय अतमवतमाकुसर-म अवितम्बम् ॥
अमृत चन्द्राचार्य, पूर्वोक्त, श्लोक 78

- 205 ब्रह्मो ब्रह्मणो ब्रह्मो ब्रह्मो हिंसने न दोषोस्ति ।
इति ब्रह्म-सूत्र-हृदये जातु भर्त्वा शरीरिणो हिंसा ॥
पूर्वोक्त, श्लोक 78
206. ब्रह्मो हि देवतास्य प्रभवति तास्य प्रदेयमिह सर्वम् ।
इति दुर्विवेकि-कलितो विचरणां न प्राप्य देहिनो हिंसा ॥
पूर्वोक्त, श्लोक 80
- 207 पूज्य-निमित्तं प्राप्ते छायादीनां न कोपि दोषोस्ति ।
इति सप्रचार्यं कार्यं नातिशये सत्त्वं सन्नपनम् ॥ पूर्वोक्त, श्लोक 81
- 208 बहु-सत्त्वं वात-जनिताद्-मशनाद् बरयेक-सत्त्वं-वातोत्पन्नम् ।
इत्याकलय्य कार्यं न महा-सत्त्वस्य हिंसनं जातु ॥ पूर्वोक्त, श्लोक 82-
- 209 रक्षा भवति बहुनाम् एकस्यैवास्य जीव-हरणेन ।
इति मत्वा कर्तव्यं न हिंसनं हिंस-सत्त्वानाम् ॥ पूर्वोक्त, श्लोक 83
- 210 बहु-सत्त्वं-वातिनोमी जीवन्त उपाख्यन्ति गृह-पापम् ।
इत्यनेकम्पा कृत्वा न हिंसनीया शरीरिणो हिंसा ॥ पूर्वोक्त, श्लोक 84-
- 211 बहु-दुःखा सन्नपिता प्रयान्ति स्वचिरेण दुःख-विच्छिन्नतमम् ।
इति वासना-रुपाजीभावाय न दुःखिनोपि हन्तव्या ॥ पूर्वोक्त, श्लोक 85
- 212 कृच्छ्रेण सुखावाप्तिर-भवन्ति सुखिनो हता सुखिन एव ।
इति एक-मण्डलाद्य सुखिनां वाताय नारये ॥ पूर्वोक्त, श्लोक 86
- 213 उपलब्धि-सुगति-साधन-समाधि-सारस्य भ यतोऽम्भासात् ।
स्व-गुरो शिष्येण मित्रेण कर्तव्यं सुखमभिलषता ॥ पूर्वोक्त, श्लोक 87
- 214 जन-लज्ज-विपासितानां विनेय-विश्वासनाय दणयताम् ।
भट्टिनि चट-चटक-मोक्ष भवेय नैव क्षारपटिकानाम् ॥ पूर्वोक्त, श्लोक 88
- 215 दण्डा पर पुरस्तादज्ञानाद्य क्षाम-कुक्षिमाया तम् ।
निज-मांस-दान-रजसादात्मनीयो न चात्मापि ॥ पूर्वोक्त, श्लोक 89
- 216 इति रत्न-अवशेषत् प्रसिद्ध-समय विकल्पमपि गृह्यतेन ।
परिपालनीयमनिष्ट निरत्ययां मुक्तिमभिलषता ॥ पूर्वोक्त, श्लोक 209
- 217 यनाथेन सुदृष्टि-तेनाथेनास्य बन्धनं नास्ति ।
येनाथेन तु रागद्वेष-तेनाथेनास्य बन्धनं भवति ॥ पूर्वोक्त, श्लोक 212-
- 218 येनाथेन ज्ञान तेनाथेनास्य बन्धनं नास्ति ।
येनाथेन तु रागद्वेष-तेनाथेनास्य बन्धनं भवति ॥ पूर्वोक्त, श्लोक 213
- 219 येनाथेन चरित्र तेनाथेनास्य नास्ति ।
येनाथेन तु रागद्वेष-तेनाथेनास्य बन्धनं भवति ॥ पूर्वोक्त, श्लोक 214
- 220 परमात्मस्य बीजं निषिद्ध-वात्सल्य-सिन्धुर-विद्यानाम् ।
सकल-नष्ट-विश्रुतानां विरोध-मयम् न ज्ञानमैकान्तम् ॥ पूर्वोक्त, श्लोक 2-

Sikhism and the Environment

(Original Verses Transliteration and Translation)

(1)

ਤ ਆਦਿ ਪੁਰਖੁ ਅਪਰਪਕੁ ਕਰਤਾ ਫੇਰਾ ਪਾਰ ਨਾ ਪਾਇ ਜੀਉ ॥
ਤੁ ਘਟਿ ਘਟਿ ਅਤਰਿ ਸਰਬ ਨਿਰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥

Tun Aād (i) Purakh (u) aparunpūr (u) Kartā Terā Paār
nā Paiyā Jai (i) Jeeō (u)

Tun ghat ghat antar (i) Sarab nirantr (i) sabh
meh (i) rahiya samai (i) jeco (u)

Thou the Primal Being all pervasive beyond extent Creator
unknowable thy limit

And Thou are Immanent too pervading all merged in one

(2)

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੀ ਫਿਰਿ ਉਪਤਿ ਹਵੈ ॥

Utpat (i) parlo (u) sabdei hovei sabdei hi phir
(i) uopt (i) hovaī

From the divine command occurs creation and the dissolution
of the universe

(3)

ਅਰਬਦ ਨਰਬਦ ਧੁਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨਾ ਯਗਨਾ ਹੁਕਮ ਅਪਾਰਾ ॥

ਨਾ ਦਿਨੁ ਨ ਚਦ ਨਾ ਸੂਰਜ ॥ ਸੁਨ ਸਮਾਧਿ ਲਗਾਇਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਹੇਸ਼ ਨਾ ਕਈ ਅਵਰ ਨਾ ਦੀਸ ਏਏ ਸੇਈ

ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਛਾਤਿ ਨਾ ਜਨਮਾ ॥ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥

Arbad Narbad dhundurookārā dharn (i) nā gāgnā
 hukam apārā
 na din (u) rain na chand na suraj (u)
 sun smadh (i) lagaidā
 Brahmā bisn (u) Mahes (u) na Koi
 avar (u) na deesai eko soi
 nār (i) purakh (u) nahi Jaāt (i) na Janamā
 nā ko dukh (u) sukh (u) paida
 Bed kateb na simrit (i) sāsat
 Pāth purān (u) udai nahi aāst
 Khand brahmand patāl arambhei
 guptuh (u) pargati aindā

For millions and millions countless years was spread darkness

When existed neither earth nor human but only the limitless
 divind ordinance Then existed neither day nor light nor sun or
 moon The creator into unbroken trance was absorbed Then were
 not Brahma Vishnu or Shiva None other than the sole Lord was
 visible Neither existed then female or male or caste and birth None
 suffering or joy received Then were not instituted recitation of
 scripture or Keeping of vows fasts or worship offerings Creating
 continents spheres and nether worlds The hidden he made man
 ifest

(4)

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
 ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰਗ ॥
 ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥
 ਵਿਸਮਾਦੁ ਅਕਲੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥
 ਵਿਸਮਾਦੁ ਭਰਤੀ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥

Vismād (u) jee Vismād bhed
 Vismād (u) rup Vismād rang
 Vismād paun (u) Vismād pānī
 Vismād agani khedeh (i) vidānī
 Vismād dharti Vismād pānī

Marvellous creations forms wonderful its variety Marvellous the
 nations of air, wonderful is water Marvellous is fire with its strange
 pranks Marvellous the earth wonderful the sources of life

(5)

ਕੀਤਾ ਪਸਾਉ ਏਕ ਕਵਾਉ

Kutā pasāo eko kavāo

One word and the whole universe throbbed into being

ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਰੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰ ॥

ਕਵਣੁ ਸਿ ਹੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹਆ ਆਕਾਰ ॥

ਵੇਲਾ ਨਾ ਪਾ ਪਾਈਆ ਪਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

ਵਖਰੁ ਨਾ ਪਾਇਉ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖ ਕੁਰਾਣੁ ॥

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਵੈ ਹੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

ਜਾ ਕਰਤਾ ਸਿਰਨੀ ਕਉ ਸਾਜੈ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Kavan (u) su vela vakhat (u) kavan (u)

Kenan thut (i) Kavan (u) var

Kavan (u) si rutī mah (u) Kavan (u) jit (u) hovā ākār (u)

Vel nā paio (u) panditī je (i) hovai lekh (u) kurān (u)

Vakhat (u) na pāio (u) kāddia je (i) likhan (i) lekh Kurān (u)

thut (i) var (u) nā jogī jāanei rut (i) mah (u) nā koeē

jā kartā sirthi kau saajei āapei jāanei soeē

What the hour and occasion What the date and day What the season and month When creation began? Had Brahmuns found the answer In their scriptures would they have recorded it Nor have the kazis from Koranic record the Yogis knows not the date and day season or month The creator who made the universe alone knows the answer

(7)

ਕਦਰਤਿ ਦਿਸੈ ਕਦਰਤਿ ਸਵੀਅ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰ ॥

Kudrat (i) disai Kudrat (i) sunaeeai

Kudrat (i) bhaū sukh sar (u)

Kudrat Patālī akāsi

Kudrat (i) sarab ākār

In nature we see Him In nature do We hear Him speak In nature lies the essence of joy and peace Earth skies and nether regions comprise nature The whole creation is an embodiment of Him

(8)

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

Kudrat (i) Kar (i) kai vasiā soi (i)

Thou created the nature and resides in that

(9)

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਅ ਕਰਿ ਆਸਣ ਡਿਠੋ ਚਾਉ

Dui Kudrat (i) sajeei Kar (i) āsan (u)

ditho chaō (u)

Seated on thy cushion creation dust Thou behold in joy

(10)

ਸਾਚ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲ ਹਇ ॥

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤ ਸਮਇ

Sāachei tei pavanā bhaiā Pavanei te jal hoei

Jal te tribhavn (u) sajciā ghat (i) ghat (i) jot (i) samoe (i)

From Primal truth emanated air From air emanated water From water emanated three worlds And Himself He merged with the creation

(11)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ

ਦਿਵਸੁ ਰਾਤਿ ਦਇ ਦਾਈ ਦਇਆ ਕੇਲ ਸਗਲ ਜਗਤ

Pavan (u) guru pāni pitā mātā dhart (i) mahat (u)

Divas (u) rat (i) due dai dāiā

Khelai sagal jagat (u)

Air is vital force water the progenitor The vast earth the mother of all Day and night are nurses fondling all creation in their lap

(12)

ਪੰਚ ਤਤੁ ਕਰ ਕੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ॥

Panch tat (u) kar tudhu srist (i) Sabh saji
of five elements hast thou made creation.

(13)

ਰਾਤੀ ਰਤੀ ਥਿਤੀ ਵਾਰ ॥

ਪਵਣੁ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥

Rāti rutī thitī vār
Pavan (u) Panī aganī pātāl
Tis (u) vich (i) dharti thāp (i)
rakhi dharmśāl

He created night and day seasons and occasions So also Air
water fire and the nether regions Amidst these has he fixed the
earth The place for Righteous action

(14)

ਕੁਦਰਤਿ ਪਉਣ ਪਾਣੀ ਬੈਸਤਰ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ

Kudrat (i) Pavan (u) panī baisantar
Kudrat (i) dharti Khāk (u)

By thy might are created air water fire and the earth laden dust

(15)

ਕੇਤੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸਤਰ

Ketei Pavan (u) pānī baisantar

Numberless forms of air water and fire are existing

(16)

ਗਾਵਹਿ ਕੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸਤਰ

ਗਾਵਹਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ

Gavhei tuhno pavan (u) pāri baisantar
Gavhei rājā dharm duareī

Air water fire laud Thee Dharmraja lauds Thee at Thy righteous
portal

(17)

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

Pahlā pāru jio (u) hai Jit (u) hariā subh (u) koe (i)

The first of living things is water Where by is each object sus-
tained

(18)

ਵੁਠਾ ਸਰਬ ਥਾਈ ਮੇਹੁ ਆਨੰਦ ਮੰਗਲ ਗਾਉ ਹਰੀ ਜਸੁ
ਪੂਰਨ ਪ੍ਰਗਟਿਉ ਨੇਹੁ ॥

Vuthā sarab thāīee mehu
Anand mangal gāo (u) hari jas (u)
Puran pratio (u) neh (u)

Lo God hath rained all over so sing Ye the song of bliss Yea the
Lords praise for the love of God For men hath become manifest

(19)

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ
ਤਿਸੁ ਤੇ ਹਵੈ ਲਖ ਦਰੀਆਉ

Kita pasāo eko kavāo
tis te hove lakh daria o

All the endless expanse of creation arose out of one note Giving
rise to millions of streams

(20)

ਕੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥ ਸਾਜਨ ਸਤ ਮਿਲਿ ਨਾਮ ਜਪੇਹਾ
ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਬਹੁਤੇ ਬਹੁਤੁ ਉਪਾਇਆ
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ

Hukmi varsan lagei mehā
 Sājan sant mil (i) nam (u) japehā
 sital sānt sahaj sukh (u) pāeā
 thad paeē prabh (u) apēi jeeo (u)
 sabh kich (u) bhuto bahut (u) upaeā
 kar (i) kirpā prabh (i) sagal rajāeā

By divine ordinance rains grace Thereby the holy in unison the
 name Divine That has brought joy peace and tranquil Contem-
 plate bliss The Lord Himself has made joy pervasive of every thing
 has He sent increase In his grace to all has He granted fulfilment
 Mighty bestower Thy bounty shower that all creation may be ful-
 filled

(21)

ਮੀਰੁ ਪਾਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥
 ਜੀਅ ਜਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਖਾ ॥

meeh (u) paiā parmesar (i) paiā
 jeeā jant sabh (i) sukhū vasaīā

From the supreme Lord has come rain That to all creation has
 brought joyful living

(22)

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪਾਨੇ ਮਰ ਕੀਆ ਮਾਧਾਣੀ ॥
 ਅਨਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪਰਬੀ ਲਗੇ ਬਾਣੀ ॥
 ਵੁਠ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥
 ਵੁਠ ਅੰਨ ਕਪਾਹਾ ਸਭਸੇ ਪੜਦਾ ਹਵੈ ॥
 ਵੁਠੈ ਆਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥
 ਤਿਰੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸਹੈ ॥

Panū vichon (u) ratan upaneī mer (u) kiā mādhanī
 Athsath (i) tīrath devī thapeī purabī lageī bānū
 Vuthei hoeīai hoi (i) bilāwal (u) jian jugat (i) sāmānī
 Vuthei an kamād (u) kapāhā sabhseī pardā hoveī
 Vuthei ghau (u) Charhe (i) nit (i) surahī
 Sādhān dahi viloveī
 Tit (u) ghieī hom jag sad puja
 Paeia karaj (u) soheī

Churned by the Mudrachal mountain The sixty eight bathing places that they shun by The gods are sanctified Concourses there are held and divine discourses delivered From raining clouds comes to creation joy The life giving process in water is implicit From rain clouds grows grain sugarcane and cotton That to the nakedness of all provide cover From rain clouds comes grass on which feed kine Whose curd the women folk churn With ghee from that obtained are performed burnt offerings ritual feast and manifold worship

(23)

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲਚੇ ਜੀਉ ਲਾਇ ॥
ਹਲ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤ੍ਰ ਧੀ ਖਾਇ ॥

Kirsani Kirsan (u) Kare Lochet jeeo laie (i)
Hal jotei udam (u) kare
Mera put (u) dhu khaei

As the tiller tills the soil with his whole heart in it is absorbed ploughing and making effort that his progeny may thereby find substance

(24)

ਏਕ ਬਗੀਚਾ ਪਤ ਘਨ ਕਰਿਆ ॥ ਅਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥
ਸਿਚਨਹਾਰੇ ਏਕੇ ਮਾਲੀ ॥ ਖਬਰਿ ਕਰਤ ਨੂ ਪਾਤਿ ਪਤਿ ਡਾਲੀ ॥
ਸਗਲ ਬਨਸਪਤਿ ਆਣਿ ਜੜਾਈ ॥ ਸਗਲੀ ਫੂਲੀ ਨਿਫਲ ਨਾ ਕਾਈ ॥

Eik (u) bagichā ped ghan kariā
amrit nām tahā meh phaleā
sinchanharei ekei malī
Khabr (i) kart (u) hai pāt pat dālī
Sagal banaspat (i) aan (i) jārai
Sagali phulī nuphal na kaeē

In an orchard are planted numerous trees In that orchard has tree of ambrosial name born fruit One sole gardner this archard cultivates of each leaf and twig is mindful All manner of vegetation in it is planted All bearing fruit none barren.

(25)

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਨੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

ਨਾਮੁ ਬੀਜ ਸਤਖ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

ਭਾਉ ਕਰਮ ਕਰਿ ਜਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ

Man (u) hālī kīrsāṇī karānī saram (u)

Bānī tan (u) khet (u)

nām (u) beej santokh suhagā rakh (u)

garībī ves (u)

Bhāū karam kar (ī) jamsī sei

ghar baghat dekh (u)

The mind is the ploughman the practice is husbandry The effort is water and the body is the field Sow the name and put the manure of contentment and keep the garb of humility With karmas of love the crop will grow see such house is fortunate

(26)

ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ ॥

ਫਬ ਲਾਗਾ ਨਬ ਫੂਲ ਬਿਲਾਇ ॥

Phal kāran phulī banrāi (ī)

Phal (u) lāgā tab phool bilāe (ī)

The forest hath bloomed for fruit And when there is fruit the flowers are no more

(27)

ਤਰਵਰ ਏਕ ਅਨਤ ਡਾਰ ਸਾਖਾ ਪਹਪ ਪਤ੍ਰ ਰਸਭਰੀਆ ॥

ਇਹ ਅਨਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰ ਤਿਨਿ ਹਰਿ ਪੂਰੇ ਕਰੀਆ ॥

Tarvar eik anant dār sākhā

puhap patr rasbharia

Eh amrit kī bārī hai rei

tin (ī) har (ī) pure (ī) karīā

There is one tree its boughs are innumerable The flowers and leaves are full of sap This is the garden of nectar that perfect Hari hath made it

(28)

ਧਰਵਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜਥਾਈ ॥

ਹਰਿ ਪ੍ਰੇਮ ਹੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥

Dharn (i) Suvani khar ratan Jarāi

Har (i) prem purakh man (i) vuthā

Pursha is like the beautifully coloured Eart studded with gems
of grass

(29)

ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ

ਮਾਝੁ ਬਾਨਾ ਰਸ ਗਾਉ ਰੇ ॥

Aas Pas ghan tursi ka birwā

Majh banā ras gāon re

All around are thickets of tulsī plant Near Benaras are grazing
the kine

(30)

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰਡ ਬਾਪੇ ਸਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥

ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ਗਧ ਸੁਗਧ ਨਿਵਾਸਾ ॥

Tum chandan hum irund bapure

Sang tumareī bāsā

Neech rukh te ucch bhaei hai

Gandh Sugandh nivāsā

You the sandal wood tree we the poor castor plant Close to you
we abide From a lowly plant have I become a noble tree As in
me is your fragrance abiding

(31)

ਮੋਰੀ ਰੁਣਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥

Mori runjhun lafea bhaine sāvan (u) aīā

Peacocks are beckoning sweetly O sister mine Monsoon is here.

(32)

ਸਾਵਣ ਆਇਆ ਭਿਮਭਿਮਾ ਹਰਿ ਗੁਰਮੁਖ ਨਾਮੁ ਧਿਆਇ ॥
 ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭੁ ਚੁਕਾਇਸੀ ਮੀਂਹੁ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥
 ਸਭ ਧਰਤਿ ਭਈ ਹਰੀਆਲਵੀ ਅਨੁ ਜਮਿਆ ਬੋਹਲ ਲਾਇ ॥

Savan (u) aieā jhimjhimā har (i) gurmukh
 nām dhiya (i)
 dukh bukh kāṛā sabh chukaīsī
 Mehu virthā chehbar laei
 sabh dharat (i) bhai hariāwali
 Aan (u) jamiā bohal lae (i)

Lo the month of shravan has come and it poureth in God s mercy
 Now Dwell thou on the Lord s name by the Guru s grace Yea it
 raineth incessantly and one is cooled and Lo dispelled are all one s
 woes The whole earth is now decked in green and seed That sus-
 taineth thee hath sprouted with abandon

(33)

ਬਨਸਪਤਿ ਮਊਲੀ ਚੜਿਆ ਬਸਤ ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਸਤਿਗੁਰੁ ਸਗਿ

Banspati (i) mauḷi chariā basant (u)
 Ehu man (u) mauhiya satguru sang (i)

The spring hath dawned all vegetation is in ballom And my
 mind too hath flowered Attuned to the Guru

(34)

ਬਸਤ ਚੜਿਆ ਫੂਲੀ ਬਨਰਾਇ

Basant chariā phulī banrā (i)

When it is spring the whole vegetation is in bloom

(35)

ਉਨਣ ਅਨਹਰੁ ਗਰਜ ਬਰਸੈ ਕੋਕਿਲ ਮੋਰ ਬੀਰਾਗੈ ॥

ਤਰਵਰ ਬਿਰਖ ਬਿਹੰਗ ਭਇਅੰਗਮ ਘਾਇ ਪਿਰੁ ਧਨ ਸੋਹਾਗੈ ॥

Unav ghanhar (u) garjei barsei
 Kokl Mor bairagei
 Tarvar birkh bhusiangam
 Ghar (i) pir (u) dhan sohagei

As when the low clouds burst The peacock and the cuckoo dance
 And the trees blossoms and the bulls the birds and the snakes
 are in joy

(36)

ਭੂੰ ਵਡ ਮੁਰਖੁ ਅਗਮ ਤਰੋਵਰ ਹਮ ਪਖੀ ਰੁਜ ਮਾਂਹੀ ॥

Tun vad purakh (u) agam tarovar hum pankhī tujh mahī
 Thou the Supreme being inaccessible lofty tree We birds on thee
 perched

(37)

ਤਰਵਰ ਪਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸ

Tarvar Pankhi bhu nus bās
 Birds have their abode on trees for passing the night

(38)

ਪਰੰਦੇ ਨ ਗਿਰਾਹ ਜਰ ॥ ਦਰਖਤ ਆਬ ਆਸ ਕਰੁ ॥
 ਦਿਹੰਦ ਮੁਈ ॥ ਏਕ ਰੁਈ ਏਕ ਰੁਈ ॥

Parandei na girāh jar
 Darkhat āb ās kar
 dihand tuī ek tui ek tuī

Birds carry no gold In hope of provision from trees and water
 they live He alone is their provider Thou Lord alone are eternal,
 none but thou

(39)

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੇ ਮਛਲੀ ਨੀਰ ॥
 ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੇ ਚਾੜ੍ਹਕ ਮੋਹ ॥

Re man aisi har (i) siu preet kar (i) Jaise machali nūr

Re man aisi har (i) siun preet kar Jaise chatrik meh

O' my soul love the Lord Like the fish loves the water O' my
soul love the Lord Like Chatrik loves the rain

(40)

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਨ ਪਾਵੈ ॥

ਬੁਧ ਵਿਹੂਣੀ ਚਾਤ੍ਰਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥

Jiun Machuli bin (u) paānae Kum Jeevan pāvaie

Bund vihunā Chātriko Kiun kar triptāvei

Like the fish without the water does not survive Like the cha-
trik without water does not survive

(41)

ਹਮ ਕੁਕਰ ਤੇਰ ਦਰਬਾਰਿ

ਭਸਕਹਿ ਆਗੈ ਬਦਨ ਪਸਾਰਿ ॥

Hum kukar tere darbār (i)

Bhaukeh āgē badan pasār (i)

At thou court am I as a cur Barking with mouth wide open

(42)

ਹਰਿ ਬਿਨ ਬਲ ਬਿਰਾਨ ਹੁਈ ਹੈ

ਫਾਟੈ ਨਾਨਕ ਟੁਟੈ ਕਾਧਨ ਕੰਦਉ ਕੇ ਭੁਸ ਖਈ ਹੈ ॥

Har (i) bin bal birānei hui hai

Phatel nākan tūte kādhan

Kodaūn (u) ko bhus khaei hai

Without God we become like the bulls of others With bruised
noses broken shoulders We the chaff of coarse grain

(43)

ਇਛਾ ਪੁਰਕੁ ਸਰਬ ਸੁਖ ਦਾਤਾ

ਹਰਿ ਜਾ ਕੇ ਵਸ ਹੈ ਕਾਮਧੇਨਾ ॥

icchā purak (u) sarab sukh dātā
har (i) jā kei vas hai kamdhenā

The giver of all comforts fulfills all desires Under His control
is the wish cow

(44)

ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥
ਤਿਰੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਾਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥

Vuthei ghau chareh rut (i) surahi
Sādhnan dahi Vilovei
Tit (u) ghi (i) hom jag sad puja
Paicea kāraj sohea

From rain clouds comes grass on which feed kine (Surahi)
Whose curd the womenfolk churn With ghee from that obtained
are performed burnt offerings ritual feast and manifold worship

(45)

ਕਬੀਰ ਭਾਂਗ ਮਾਛੁਲੀ ਸੁਰਾਪਾਨ ਜ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ ॥
ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਇ ॥

Kabir bhāng machuli surāpān
Jo jo prāni khāeh (i)
Tīrath barat nem kei te
Sabhei rasātal (i) Jaei (i)

Every one who eats fish (meat) opium and wine loses all the
good deeds Visiting holy places fasts etc

(46)

ਗੈਡਾ ਮਾਰ ਹੋਮ ਜਗ ਕੀਏ ਨੇਵਤਿਆਂ ਕੀ ਬਾਣੈ ॥
ਮਾਸੁ ਛੋਡਿ ਬੈਸ ਨਰ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

Gaiṇdā mār hom jag kei
devtean ki baneī
Māas chod (i) bais nak pakreh (i)
Rāti mānus Khānei

They kill rhinoceros for yajna to please gods leaving aside flesh
they hold their noses but at night they eat even human beings

(47)

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ, ਕੁਦਰਤਿ ਭੈ ਸਭ ਬੰਦੈ ॥

Aval (i) alah nūr ūpāieā

Kudrat (i) ke sab bandeī

The Lord created light of His creation are all men

(48)

ਐਸਾ ਕਮੁ ਮੂਲੇ ਨਾ ਕੀਚੈ ਜਿਤੁ ਅੰਤ ਪਛੋਤਾਈਐ ॥

Aisā kum mulei nā keechēi

Jit (u) ant (i) pachotāēi

Avoid totally, what in the end regret shall bring.

(49)

ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਣੁ ਹਰਿ ॥

ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥

Har (i) iko karta ik (u)

iko dibān (u) har (i)

Har (i) ikse (i) da hai amar (u)

Iko har (i) chit (i) dhar (i)

God is the sole craator and judge God s is the ordinance oper
ative in the Universe Keep Him ever in Mind Nothing but God
has any power

(50)

ਪਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਤਿ ਸਭ ਸਾਜੀ ॥

ਕੋਈ ਫੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥

Panch tat (u) kar (i) tudh (u) srist sabh sāji

Koie chevān kario je kich (u) kitā hovei

Of five elements hast thou made creation Had any the power
a sixth would be made

(51)

ਸਭ ਤੇਰੀ ਕ੍ਰਿਯਤਿ ਤੂੰ ਕਾਇਰੁ ਕਰਤਾ
ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
ਨਾਨਕ ਹੁਕਮੇ ਅਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕ ਤਾਕੁ ॥

Sabh teri kudrat (i) tun kādir (u) kartā
pāki nāie pāk (u)

Nanak hukmei andr (i) vekhe vartei tāko tāk (u)

All is the manifestation of Thy might Thou Wielder of this might
Holy the creatures by all this unalloyed Saith Nanak. All crea-
tion operating under this ordinance the watches

(52)

ਬਾਬਾ ਹੋਰ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਏ ਮਨੁ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ

Bābā hor khānā khusi khuār (u)
Jit (u) khandhei tan (u) peeri
Mah meh chalesh (i) vikār

Friend to taste of other than these is to ruin bliss Such gormen-
dizing as produces torment to the body And fills with foul think-
ing the mind

(53)

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ਜਸਾ ਕੀਚੈ ਤੇਤੋ ਪਾਈਐ ॥
ਖਡੇ ਪਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥

Chaurashih narak sākat bhogāie
Jaise keechai teito paeie
Khandei dhār gali at (i) bhūrī
Lekhā leejai til ju peeri

The materialist reprobate, eighty four lakhs of hells has to suffer
Each receives as have been his deeds In the hereafter the path is
sharp as sword edge Though a lane extremely narrow There as
is reckoning called the self like sesame seeds is crushed

(54)

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ
 ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰਿਆਉ
 ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢ ਵਗਾਰਿ
 ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ ਭ ਵਿਚਿ ਆਡਾਤ ਆਕਾਸ
 ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ

Bhai vich (i) pavan (u) vahei sadvao (u)

Bhai vich (i) chaleh lakh dariao (u)

Bhai vich (i) agn (i) kadhei vegar (i)

Bhai vich (i) dharti dabi bhār (i)

Bhai vich (i) ādānei akās

Saglcian bhau likhiya sir (i) lekh (U)

In the fear of the Lord moves air in hundred ghosts

In fear of the Lord flow millions of streams

In fear of Lord does fire perform its labour

In fear of the Lord is our earth placed under its burden

In fear of the Lord do clouds roam about Bearing burden of the
 water on the head

In fear of the Lord are spread the skies Over the head of all has
 been recorded the writ of fear

Islam and the Present Ecological Crisis

ABBREVIATIONS

English translations used in this work have been taken from the following publications

- MHQ 1 *The meaning of Holy Quran* translated by Mohammed Marmaduke Pickthall Published by Universal Book Stall
- QZ 2 *The Quran the Eternal Revelation* vouchsafed to Muhammad The Seal of the Prophets Arabic text with a new translation by Muhammad Zafrulla Khan Published by Curzon Press
- QEL 3 *The Quran* Translated by J M Rodwell Published by Everymans library

APPENDIX

(1)

ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَمَرُهَا وَفَرْعُهَا فِي السَّمَاءِ ۚ تُؤْتِي أُكْمًا كُلَّ
حِينٍ يَا ذُنْ رَّبِّمَا ط وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

Daraballāhu mathalan kalimatan tayyibatan kashajaratin tayyibatin asluhā thābitun wafarūhā fīsamāi tūti ukulāhā kulla ħinīn biādhū rabbihā Wa yadribullāhul amthāla linnāsi laāllahum yatadhakkaru

Allah sets forth the case of a good word, which is like a good tree whose root is firm and everyone of whose branches reaches into heaven. It brings forth fresh fruit at all times by the command of its Lord. Allah sets forth for people all that they stand in need of that they may take heed

(Quran, 14.25-26)QZ

(2)

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ۝
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ط وَالَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ۝

Allāhu khāliqu kullī shayn wa huwa ālā kullī shayn wakīl Lahū maqātid ūssamāwāti wal arđi Wālladhuna kafarū biāyātillāhi ulaika humul khasiruna

Allah is the creator of all things and He is Guardian over all To Him belongs the keys of the heavens and the earth and it is those who deny the signs of Allah that are the losers
(Quran 39.64)QZ

(3)

تَنْزِيلًا مِّنْ حَقِّ الْأَرْضِ وَالسَّمَوَاتِ الْفُلا

Tanzīlan minman khalaqāl arḍa wassāmawatil'ulā.

It is a revelation from Him who created the earth and the high heavens, the Gracious one

(Quran, 20:5)

(4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝
 مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Bismillāhur Rahmānir Rahīmi Al ḥamdu lillāhi rabbilālamuna
 arrahmānir Rahīmi Māliki yaumuddini Iyyāka nābudu wa iyyāka
 nastāinu Indināḡsirāṭal mustaqīma ḡirātālladhuna arāṡanta ālaihum
 ḡhairil maghḡḡubi ālaihum wa laddāllina

In the name of Allah, the Beneficent the Merciful,

Praise be to Allah Lord of the Worlds

The Beneficent the Merciful

Owner of the day of judgemnt

Thee (Alone) we worship Thee(alone) ask for help

show us the straight path

The path of those whom thou hast favoured

Not (the path) those who earn Thune anger not of those who go
 astray

(Quran, 11)MHQ

(5)

إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِنَّهُ
لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝

Inna raboaka Lahuwal azizu Rahimu Wainnahū tanzīlu
rubbi'lālamīna

But thy Lord!-He is the Mighty, the Merciful
Verily from the Lord of the Worlds

(Quran, 26 192 193)QEL

(6)

يَكْدَبُوا الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

Yudabbirūl amra minassamāi ilālardi

From the Heaven to the Earth He governeth all things.

(Quran 32 4)QEL

(7)

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ۝

Tanzilum murrabbil 'ālamīna

It is a revelation from the Lord of the worlds.

(Quran, 56:81)QZ

(8)

تَنْزِيلُ الْعَزِيزِ الرَّحِيمِ

Tanzilalazīzīrraḥīmī

A revelation of the Mighty, the Merciful

(Quran, 36 4) QEL

(9)

سُبْحَنَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝

Subhānahu Huwallāhul wāḥidul qahhāru

Praise be to Him! He is God the One, the Almighty

(Quran 39 6)QEL

(10)

حَمْ ۖ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

H Mīm Tanzilulkitābī minallāhulāzīzil ḥakīm

Ha.Mīm This book is sent down from God, the Mighty the Wise!

(Quran 45 1)QEL

(11)

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ

Kafabihī ghahīdan bainī wa bainakum. Wa huwalghafūrurrahīmu
 Witness enough is He between me and you! And He is the Gra-
 cious the Merciful

(Quran 46.7)QEL

(12)

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Nuzulan min ghafūrī rahīmīn

The hospitality of a Gracious a Merciful One

(Quran 41.33)QEL

(13)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
 تَابُوا وَاتَّبَعُوا سَبِيلَكَ

Raboana wasīta kulla shai'in rahmatan was'ilman āghfir lilladhīna
 tabu watta'au sabīlaka

O our Lord! thou embracest all things in mercy and knowledge
 forgive therefore those who turn to Thee and follow thy path
 (Quran 40.8)

(14)

إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Inna rabbaka ladhū maghfiratin wa dhū 'iqābin al'īmīn.

Verily with thy Lord is forgiveness, and with Him is terrible retribution.

(Quran 41:44)QEL

(15)

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
أَمْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ

Qul man yarzuqukum mināssamā' wālardi amman yamlikūssama wālabṣāra wa man yukhrijul hayya minal mayyiti wa yukhrijul mayyita minal hayyi wa mayyi yudabbirul amra

Who provides sustenance for you from the heaven and the earth?
Or, who is it that controls the ears and the eyes? Who brings forth
the living from the dead and brings forth the dead from the living?
Who regulates the universe?

(Quran, 10:32)QZ

(16)

يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ
مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ وَلَا إِلَهَ إِلَّا هُوَ

Yā ayyuhānnāsudhkurū nīmatalīlāhi 'alaikum. Hal min khaliqin ghairulīlāhi yarzuqukum minassamāi walaḍi Lā illāha illā huwa

O men! bear in mind the favour of God towards you Is there a creator other than God who nourisheth you with the gifts of heaven and earth? There is no God but He

(Quran 35.3)QEL

(17)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۚ الَّذِي
جَعَلَ لَكُمُ الْأَرْضَ ضَرْفًا شَاوًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ ۚ

Yā ayyuhānnāsūbdu rabbakumulladhī khalaqakum walladhina min qublikum lafallakum attaqūnalladhī ja'ala lakumul arda firāshan wa'ssamāa' dīnāanwa anzala munāssamāi māan fa akhrajā bihī munaththamarāti rizqal lakum.

O mankind! worship your Lord who has created you and created those who were before you that you may be shielded against all ills who has spread out the earth like a bed for you and has made the heavens like a canopy and has caused water to come down from the clouds and has therewith brought forth provision for you in the shape of fruits

(Quran 2.22 23)QZ

(18)

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
 رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْمُلُوكَ لَتَجِبَ
 فِي الْيَوْمِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ وَسَخَّرَ
 لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ
 لَكُمُ الْكَيْلَ وَالنَّجَارَةَ وَاللَّهُ مِنْ كُلِّ
 مَا سَأَلْتُمُوهُ وَابِنُ تَعَدٍّ وَابِنُ تَعَدٍّ وَابِنُ تَعَدٍّ

Allāhulladhī knalāqassamāwāti wāl arda wa angala munassamāi
 māān faakhraji bihī munaththama rāti rīzqal lakum. Wa sakhakhara
 lakūmul fulka litajnya fil baḥri piamrihi wa sakhakhara lakumūl
 anhāra Wa sakhkhara lakumushshamsa wāl quamarā dāibaini wa
 sakhakhara lakumullaila warīnahāra Wa ātākum mun kulli
 masaaltumūnu Wa in tāuddū nīmtilāhi lā tuḥṣūnā

Allah is he who created the heavens and the earth and caused
 water to come down from the clouds and brought forth therewith
 fruits for your sustenance. He has constrained to your service the
 winds that vessels may sail through the sea by His command, and
 the rivers also has he constrained to your service. He has also con-
 strained to your service the sun and the moon both carrying out
 their functions incessantly and He has subjected to you the night
 as well as the day. He has given you all that you asked of Him,
 and if you try to count the favours of Allah you will not be able
 to number them.

(Quran 14:33-35)QZ

(19)

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
 أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ
 أَيُّكُمْ أَحْسَنُ عَمَلًا ط

Huwalladhu khalaqassamāwātī wāḷarda fī sittatī ayyāmīn wakāna
 ʿarsnuhū alalmāi liyabluwakum ayyukum ahaanu ʿāmatan

He it is who created the heavens and the earth in six periods
 He originated life from water and exercises His authority through
 revelation that He might prove you to show which of you is of
 best conduct

(Quran 11 8)QZ

(20)

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
 فِي سِتَّةِ أَيَّامٍ -

Walaqad khalaqnassamāwātī wāḷ arḍa wā ma bainahumā fī
 sittatī ayyāmīn

We created the heavens and the earth and all that is between
 them in six periods

(Quran 50 39)QZ

(21)

هُوَ الْعَزِيزُ الرَّحِيمُ ۝ لَا إِلَهَ إِلَّا هُوَ خَلَقَ
 سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الْوَحْدَانِ
 مِنْ تَفَوتٍ ط

Huwal azizul ghafurulladhī khalaqa saba samāwā tin tibāqan mā tarā fī khalqir Rahmani min tāfāwutin

He is the mighty the most Forgiving, who has created the seven heavens in order one above the other Thou canst not discover a flaw in the creation of the Gracious one

(Quran 67 3-4)QZ

(22)

قَدْ أَفْلَحَ مَنْ زَكَّاهُ ۖ وَقَدْ خَابَ مَنْ دَسَّاهُ

Qad aflaha man zakkahāwa khāba man dassāhā

Blessed now is he who hath kept it pure
 And undone is he who hath corrupted it!

(Quran 91 10-11)

(23)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
 وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا
 زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ ط

Wa huwalladhu maddālarada wa jāla fihā rāwāsiya wa anhāran
wa min kulliththamarāti jaala fihā zaujainith naini
yughshillailannahāra

And He it is who hath outstretched the earth and placed on
it the firm muntains and river and of every fruit he hath placed
on it two kinds He causeth the night to enshroud the day

(Quran 13 3)QEL

(24)

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِي أَلْفُكُ فِيهِ
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ
وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
جَمِيعًا مِّنْهُ ط

Allāhulladhu sakhkhara lakumul bahra litajriyal fulku fihu biāmrihi
wa litabtaghū min faḍlihi wa laallakum tashkurūna wa sakhakara
lakum mā fīssamāwāti wa mā fīl ardī jamīān minhu

Allah is He who has subjected the sea to you that vessels may
sail thereon by His command and that you may seek of His bounty
and that you may be grateful He has subjected to you whatsoever
is in the heavens and whatsoever is in the earth all of it

(Quran 15 13-14)QZ

(25)

وَجَعَلْنَا لَكُم فِيهَا مَعٰيشَ وَمِنْ لَّسْتُمْ لَهُ
بِرَازِقِيْنَ ۝ وَإِنْ مِنْ شَيْءٍ إِلَّا خَزَائِنُهُ
وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ۝

Wa ya'ainā lakum fihā mā'ayisha wa man lastum lahū birāziqina
 Wa in mun shai n illā khazā'innhū wama nunazziluhū illā biqadarin
 malūmin.

We have provided therein means of livelihood for you and for
 such of our creation as you are not able to provide for There is
 not a thung but we have unbounded stores thereof, and we send
 it down in regulated quantities

(Quran 15 21 22)QZ

(26)

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ

Rabbunalladhī atā kulla shai'in khalqahū thumma hadā

Our Lord is he who has bestowed upon everything its appropriate
 faculties and then guided it to their proper use

(Quran,20-51)QZ

(27)

أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ
 الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

'Aqim wajhaka liddīni ḥanīfan, fiṭratallāhilla ti fatarannāsa 'alaihā

Devot thyself singlemindedly to the faith, and thus follow the
 nature designed by Allah the nature according to which He has
 fashioned man-kind

(Quran,30-31)QZ

(28)

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ قَفْ يُشْهِدُ
 الْيَوْمَ النَّهَارَ يُطْلِبُهُ حَيْثُ أَثَرُ الشَّمْسِ وَالْقَمَرِ
 وَالنُّجُومِ مَسْحَاتٍ بِأَمْرِهِ وَاللَّهُ الْخَلَّاقُ
 وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ه
 ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ
 وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 وَادْعُوهُ حَوْفًا وَقَطْعًا

Inna rabbakumullāhulladhī khalaqassamāwātī wālarḍā fī sittati
 ayyāmin thumma astawā ‘alā ‘l‘ārshī yuāhshullailānnahāra yaṭlubuhū
 haṭṭhaṭṭhan wāshshamsa wā‘lqumara wānnujuma musakhkharatin
 biāmrihī Alā lahu‘l khalqu wā‘l amru Tabārakallāhu rabbul
 ‘alamīna Udū rabbakum tadarruan wa khufyatan Innahū
 layuhubbulmutadīna Wa lā tufsidū filarḍi bādā islāhuhā wādūhu
 khaufan wa tamaān

Surely your Lord is Allah who created the heavens and the
 earth in six periods then he settled Himself on the throne He
 makes the night cover the day pursuing it swiftly He has created
 sun and the moon and the stars all made subservient by His com-
 mand Hearken His is the creation and regulations Blessed is
 Allah the Lord of the worlds Call upon your Lord in humble
 entreaty in secret he loves not those who exceed the limits Create
 not disorder in the earth after it had been set in order and call
 upon Him in fear and hope

(Quran;55-57)QZ

(29)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا
نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ۝

Wa in min shay'in illā 'indanā khazā'nuhū wa manunazziluhu illa biqadarin ma'lūmin

There is not a thing but we have unbounded stores thereof and we send it down in regulated quantities (Quran,15.21)QZ

(30)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

(31)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝ أَلَّا تَطْغَوْا
فِي الْمِيزَانِ ۝ وَاقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ۝

Wassamāa rafāhā wa wadaa Imuzāna allā tatghau fī mīzanī. Wa aqimulwazna bi'l qisṭi wa lā tukhsirūlī mīzāna

And the sky He has uplifted and He hath set the measure that eye exceed not the measure, but observe the measure strictly nor fail short thereof (Quran,55 7 9)

(32)

وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

Wa in min shay'in illā 'indana khazā'inuhū wa mā nunazgiluhū illa biqadarin mā'lūmin

And there is not a thing but with us are the stores htereof And we send it down save in appointed measure

(Quran 15 21)MHQ

(33)

الَّذِي خَلَقَ فَسَوَّىٰ ۖ وَالَّذِي قَدَّرَ فَهَدَىٰ ۖ

Alladhū khalaqa fasawwā walladhū qaddara fahadā

He who created and made man flawless who determined the measure of his faculties and guided him accordingly

(Quran,87 2 3)

(34)

وَأْتِ ذَٰلِكَ الْقُرْآنَ بِحَقِّهِ ۖ وَالْمُسَلِّينَ وَأَنْ السَّلِ
وَلَا تُبَدِّلْ رَتْبَ دِيَارِهِ ۖ إِنَّ الْمُبَدِّلِينَ كَالْوَا
إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِمْ كَفُورًا

Wa'āti dhalqurbā haqqahū wal muskīna wabnassabīli wa lā tubadhdhir tabdhiran. Inna'l mubadhdhirīna kānū ikhwānāshayaṭīni
 Wa kānāshshai tānu lirabohī kafūtan.

Render to the kinsman his due and the needy and the way farer
 and squander not thy substance extravagantly for the extrava-
 gant fall into evil company and misuse of bouhties of their Lord
 (Quran 17:27 28)QZ

(35)

كُلِّ اتَّحَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
 وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ حَقٍّ وَأَنْ تُشْرِكُوا
 بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ أَنْ تَقُولُوا
 عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

Qul innamā harram rabbīl fawāḥiṣha mā zahara minha ghaire wa mābatāna walī thma walbaghya bihaqqin wa an tushrikū billahū mā lam yunazzil bihi sultanan wa an taqūū ālāllāhū mā lā tālamūna

Truly my Lord hath forbidden filthy actions whether open or secret and iniquity, and unjust violence and to associate with God that for which He hath sent down no warranty and to speak of God that ye know not

(Quran,7.34)QEL

(36)

وَمِنَ النَّاسِ مَنْ يَعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ
وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ ۝

Wa minannāsi man yujibuka qauluhufī hayātiddunyā wa
yushhidullāha 'alā mā fi qalbihi wa huwa aladdul khisāmi Wa
idhā tawallā sā'ā fīl'arḍi liyufsiḍa fihā wa liyuhlikāi harṭha wa'nasla
wallāhula yuḥabbul fāsāda

Of the people there are whose talk on the affairs of this life would
please thee and who would call Allah to witness as to the sin-
centy of that which is in their minds yet they are the most can-
takerous contenders when they attain to authority they run about
in the land to create disorder and destroy the tilth and the young
and Allah moves not disorder

(Quran, 2 205 206)QZ

(37)

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرِ
مَعْرُوشَاتٍ خَلْجًا وَخَلْجًا وَالزَّرْعَ مُخْتَلِفًا أَكْثَرُهُ
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۝

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

Wa huwalladhi anahāa jannātin marūshātin wa ghaira-marūshātin
wannakhla wazzara mukhtalifan ukuluhū wazzaitūna wa nummūna
mutashābihan wa gnaire mutashābihin. Kulū min thamarihī idhā
athmara wa atū haqqahu yauma hasādihī wa lā tusrifū Innahū
lā yuḥabbulmusrifin

He it is who has produced trellised and untrellised gardens and
detepalms and crops all varying in taste and the olive and the
pomegranate similar and dissimilar But of the fruit of each when
it bears fruit and pay His due on the day of harvesting, but he
not extravagant Surely he loves not the extravagant

(Quran, 6 142) QZ

(38)

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرًا مُّبِينًا ۖ يَعِدُهُمْ وَيُمَنِّيهِمْ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ زُولا يَجِدُونَ عَنْهَا مَحِيصًا ۖ

Wa man yattakhidhishshayṭāna waliyyan mundunillahu faqad
khasira khusranan mubīnan. Ya'iduhum wa yumannihum Wa mā
yumadhdha ya'iduhum illā ghūruran Ulāika māwāhum
jahannamu wa lā yajidūna'anhā maḥṣan

Thus whose takes Satan for a friend beside Allah has certainly
suffered a manifest loss He makes promises to them and excites

vain desires in them Satan promises them nothing but vain things
These are they whose abode shall be hell and they shall find no
way of escape from it

(Quran;4 117 122)QZ

(39)

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

Wa kāna 'arshuhū alāī māi'

His throne has stood ere thus upon the waters

(Quran 11 8)QEL

(40)

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ ط

A wa lam yaralladhīna kafarū annassamāwātī walārda kānatā
ratqan fafataqnāhumā wa ja'alnmināī māī kulla shai'in hayyin

Do not disbelievers realize that the heavens and the earth were
a solide mass then we split them as under and we made from
water every living thing?

(Quran,21 31)QZ

(41)

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ ج

Waillāhu Khalaqa kulla dābbatin min māin
Allah has created every animal of water

(Quran 24 45)QX

(42)

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا لِّنُخْرِجَ
بِهِ حَبًّا وَنَبَاتًا ۖ وَجَنَّاتٍ أَلْفَافًا

Wa anzalnā minālmusirāti māan thajjajan linukhrija bihi habban
wa nabātan wa jannātin 'alfāfan

We send down from the dripping clouds water pouring forth
abundantly that We may bring forth thereby grain and vegeta-
tion and luxuriant gardens

(Quran 78 15-16)QZ

(43)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝

Wa anzalnā minassamāi Maān tahūran

We send down purifying water from the sky

(Quran,25 48)MHQ

(44)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Innallāha yuḥibbūttāu wābīna wa yuḥibbū mutatanhīrīna
 Allah loves those who are clean and pure

(Quran,2:223)QZ

(45)

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ
 يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ

Fartaqib Yauma tātiṣṣamāu bidukhaninmubīnin yaghshānnāsa
 Hādha radhābun 'ālimun

Then watch for the day when a pall of smoke will appear in the
 sky and envelop the people That will be painful torment

(Quran 44 11 12)QZ

(46)

مَا يُرِيدُ اللَّهُ لِيُعَذِّبَ عَلَيْكُم مِّنْ حَرْجٍ
 وَلَٰكِن يُّرِيدُ لِيُطَهِّرَكُمْ

Mā yuridullāhu liyajāla ālaikum min harajin wa lākin yuridu
 liyutahhurakum

Allah desires not to put you in difficulty but desires to purify
 you

(Quran,5:7)QZ

(47)

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُتَّطَهِّرِينَ ۝

Fīhi rījālun yuḥibbūna an yatatahharū Wāllāhu yuḥibbū mut
aṭṭahhūrīna

Wherein are men who love to purify themselves Allah loveth
the purifiers

(Quran 9 108)QZ

(48)

وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ

Wa lakinnāllāha yuzakkīman yashāu

Allan purifies whom He pleases

(Quran 24.22)QZ

(49)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

Innamā yurīdu llāhu liyudhhibā'ankumurrijsa

Allah desires to remove from you uncleanness

(Quran, 33 34)QZ

(50)

وَتِيَابِكَ فَطَهِّرْ

Wa thiyābaka fatahhir
Thy raiment purify it

(Quran 74 5)QEL

(51)

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ

Qad aflaha mantazakkā wa dhakarasma rabbiḥi
he who purifies himself and remembers the name of his Lord
(Quran 87 15)QZ

(52)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Qad aflaha man zakkahā
he indeed prospers who purifies it

(Quran 91 10-11)QZ

(53)

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ط

Wa minal 'anāmi hamūlatan wa farshan.

And of the cattle (He produceth) some for burden and some for food

(Quran 6 143)MHQ

(54)

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ

Wālanāma khalaqahā lakum

He had created cattle for your benefit

(Quran 16 6)QZ

(55)

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ط

Wa inna lakum fīlanāmi láibratan

There is a lesson for you in the cattle

(Quran 16 67)QZ

(56)

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ط

Wa inna lakum fīlanāmi 'ibratan

In cattle there is a lesson for you

(Quran, 23 22)QZ

(57)

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً
فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ هـ

Wa lakum fihā manāfiʿu wa litablughū ʿalaihā hājatan fī ṣudūrikum
wa ʿalaihā wa ʿalāi fūlki tuhmalūna

(Many) benefits ye have from them and that ye may satisfy by
their means a need that is in your breasts and may be borne upon
them as upon the ship

(Quran 40:80)MHQ

(58)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَلُكُمْ ط

Wa mā min dābbatin fīl ardī wa lā tāirīn yatīru bijanāhaihi illā
umamun amthālukum

There is not an animal that moves about in the earth nor a bird
flies on its wings but are communities like you

(Quran 6:39)QZ

(59)

وَأَنْزَلْنَا لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْزَلَاج ط

Wa anzala lakum minal'anāmi thamāniyata azwājīn.

And of the cattle He hath sent down to you four pairs.

(Quran,39 7)QEL

(60)

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاءُ كُلُوا مِنَّا
رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

Wa minal'anāmi hamūlatan wa farshankulū mimma razaqakumulāhu
wa la tattabiū khutuwaṭishshayṭāni

Of the cattle there are some for burden and some for slaughter
Eat of that which allah has provided for you and follow not in
the footsteps of Satan

(Quran:6 143)QZ

(61)

وَالْأَنْعَامَ خَلَقَهَا ج لَكُمْ دِفْءٌ وَمَنَافِعُ وَمِنْهَا
يَأْكُلُونَ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
كَسَرْتُمْ

Walānāma khalaqaha lakum fiha difūn wa mānafiū wu minhātākulū
wa lakum fiha jamālun hīnu turnhūna wa hīna tassahūna

he has created cattle for your benefit they are a source of warmth
for you and they are a credit for you when you drive them forth
to pasture i the morning and when you bring them home in the
evening

(Quran 16:6-7)QZ

(62)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ كَذَرِيذٍ نُّكَرُ
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابَ إِبْنِ نَسْرِ يُدْهَى

Wa idh taadhana raboukum la'in shakartum laazidannakum wa
la'in kafartum inna 'adhabilashadidun

Call to mind also when your Lord declared If you will use My
bounties beneficently I will surely multiply them unto you but
if you misuse them My punishment is severe indeed

(Quran 14 8)QZ

(63)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

Qad aflana manzakkaha wa qad khāba man dassāhā

he indeed prospers who purifies it and he is ruined who cor-
rupts it

(Quran-91 10-11)QZ

(64)

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ
مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ
طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ كَذَّةٍ لَيْسَ بِرِينٍ ۖ

وَأَنْهَارٌ مِنْ حَسِيلٍ مُصَفًّى ط وَلَهُمْ فِي كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ لِمَنْ شَاءَ يَخْتَصِرُ ط

Mathaluljannatilati wuidalmuttaqūna fihā anhārun min māin ghairiāsinun wa anhārun min labanun lam yataghayyar ṭafnuhu wa anhārun min khamrin lahdhatin lishsharibina waanharun min āsālin musaffan. Wa lahum min kulliththamarati wa maghfiratum min rabbihim

The Garden promised to the righteous has rivers of water that corrupts not and rivers of milk of which the taste changes not and river of wine a delight for those who drink and rivers of pure honey They will have all kinds of fruits therein, and forgiveness from their Lord

(Quran;47 15)QZ

(65)

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَى أَصُولِهَا فَأَبَٰذَنَ اللَّهُ وَلِيُخْزِيَ الْفَٰسِقِينَ

Mā Qatātum min linatin au taraktumuhā qāmatan‘alā usūlihā fabiadhniilāhi wa liyukhziyāl fāsiqīna

Whatever palm-trees you cut down or left them standing on their roots was by Allah s command that He might disgrace the transgressors

(Quran;59.6)QZ

(66)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

Wa lā lufsīdū fīl arḍi baʿda islāhuhā

Create not disorder in the earth after it has been set in order

(Quran 7 57)QZ

(67)

يَا أَيُّهَا الْمَدِّتُّورُ ۖ قُمْ فَاذْذُرْ وَرَبِّكَ فَكَبِّرْ ۖ
وَتِيَابِكَ فَطَهِّرْ ۖ وَالرُّجْزَ فَاهْجُرْ ۖ
وَلَا تَمْنُنْ تَسْكَتُورُ ۖ وَلِرَبِّكَ فَاصْبِرْ ۖ

Ya ayyuhā muddatthīru qum faandhir wa rabbaka fakabbir
wa ṭhiyābaka fatahhir warruiza faihjur wa lā tamnun tastakthīru
wa lirablika faṣbir

O thou standing ready wearing, thy cloak up and warn, and
magnify thy Lord and purify those around thee, and stamp out
idolatry and do not bestow favour in the expectation of receiving
more in return and persevere hardship steadfastly for the sake
of thy Lord

(Quran 74 1-8)QZ

(68)

أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
 فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
 أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ط

Annahū man qatal nafsān biḡhayr nafsīn au fasādīn fīl'ardī fakannamā
 qatalannāsa jamī'an Wa man ahyāha fakannamā ahyannāsa jamī'an

Killing another or for creating disorder in the land it shall be
 as if he had given life to all mankind and whose helps one to live
 it shall be as if he had given life to all mankind

(Quran, 5:33) QZ

LIST OF CONTRIBUTORS

- Dr Mohammad Ajmal teaches in the Chemistry Section of Z.H. College of Engineering and Technology Aligarh Muslim University Aligarh India
- Acharya Gopi Lal Amar is Senior Research Officer with Bhartiya Gyanpitha New Delhi
- Acharya Bhante is secretary of Mahabodhi Society Sarnath Varanasi India
- Dr O P Dwivedi is Professor and Chairman Department of Political Studies University of Guelph Guelph Canada
- Dr Surjit Jolly is Head of History Department Vivekananda College Delhi University New Delhi
- Mr Khojeste Mistry is research scholar in Zoroastrian Studies K R Cama Oriental Institute Bombay India
- Dr Mohammad Rafiq is a former Head of Persian Department University of Allahabad Allahabad India
- Dr Alastair M Taylor is Professor Emeritus Queen's University Kingston Canada
- Dr Duncan M Taylor teaches at the University of Victoria Victoria Canada
- Dr B N Tiwari is Chief Librarian Central State Library Allahabad, India
- Rev Anand Veeraraj is Bishop of South India

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